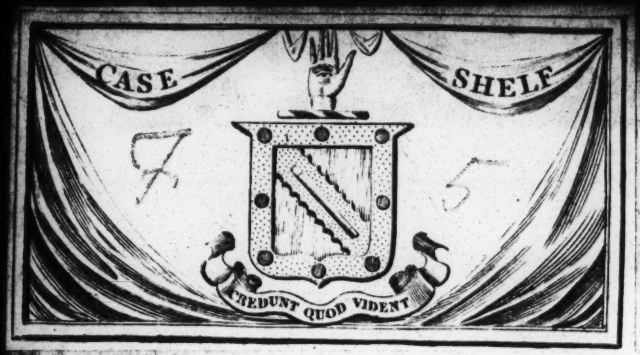

Harvard College Library
the gift of
J. Duncan Phillips

Samuel Emery
his Book
Han a Dom 1921

O Utinam huic juveni
Exemplo pietatis ~~illustri~~ perillustri
similis Evadam. Hic
vixit talis ~~[illegible]~~ adolescens qualis senex ~~[illegible]~~
oportuit mori. Et tandem
finito hujus vitæ cursu
felicis seminis felicioē
Lucravit messem

EARLY PIETY,

EXEMPLIFIED

IN THE

LIFE and DEATH

OF

Mr. *Nathanael Mather*,

WHO

Having become at the Age of Nineteen, an Inſtance of more than common

Learning and **Virtue**,

Changed Earth for Heaven, *Oct.* 17. 1688.

Whereto are added

Some Diſcourſes on the true Nature, the great Reward, and the beſt Seaſon of ſuch

A WALK WITH GOD

as he left a Pattern of.

2 Sam. 1. 26.

I am diſtreſſed for thee, my Brother, very pleaſant haſt thou been unto me.

Sic Roſa, ſic violæ primâ moriuntur in herbâ;
Candida nec toto Lilia menſe nitent.

LONDON, Printed by *J. Aſtwood*, and are to be ſold by *J. Dunton* at the *black Raven* in the *Poultrey* over againſt the *Compter*, 1689.

Harvard College Library
Gift of
Duncan Phillips
January 10, 1952

To the READER.

IT is not for me to ſay much of the Perſon who is the Subject of the enſuing Hiſtory, for that I am his younger Brother. I have read a Letter (dated October *25. 1688.) written to his and my ever honoured Father, wherein are theſe Expreſſions.*

"*Never could Parent have cauſe of*
"*more Comfort in a Child, than you*
"*have in that Son of yours. I have*
"*ſeen his private Papers, and in them*
"*ſuch an inſtance of a Walk with*
"*God, as few ancient Miniſters per-*
"*haps have Experience of, eſpecially*
"*for the three laſt years of his Life.*
"*I find that he maintained a courſe*
"*of wonderfull Devotion, Supplication*
"*and Meditation every day; that ſo-*
"*lemn Humiliations and Thankſgiv-*
"*ings in ſecret, were no ſtrangers to*

" *his Practce, that he would be often*
" *thinking with himſelf,* What ſhall
" I do for God? *And in a word, that*
" *Dr.* Owen's *Book about* Spiritual-
" Mindedneſs, *has been in a very rare*
" *manner tranſcribed into his Con-*
" *verſation.*

" *He has bin for his years a great*
" *Scholar, but a better Chriſtian. The*
" *Life of the famous young* Janeway,
" *I think, has not more of Holineſs*
" *illuſtrious in it, than that of your*
" *dear* Nathanael's.

" *I write theſe things, becauſe I*
" *judge you have no greater Joy.*
" *Some Eminent Miniſters here, have*
" *maintained a pleaſant, intimate, fa-*
" *miliar Converſation with him, and*
" *the Character which they give of*
" *him, is very Extraordinary.*" *Thus that Letter.*

I have likewiſe heard my Father ſay, that he was more grieved for the loſs which the Church of God has ſuſtained in the death of that my Brother, than for his own loſs thereby.

When

To the Reader.

When I parted from him not a year ago, I hoped that would not have been my Ultimum Vale; *but I now lament my unhappineſs, in that I gain'd no more by him: And yet muſt acknowledge, that the little underſtanding which God has given me in the* Hebrew *or* Greek *Tongues, was by that my Brother as the Inſtrument: So that I have cauſe whilſt I ſhall live, to honour his Memory. His Death makes me remember the Poets words,*

Ὃν φιλεῖ Θεὸς ἀποθνήσκει νέος.

I cannot but know, that if I ſhould not fear and ſerve the God of my Brothers, and of my Father, and of my Grand-Fathers, the neareſt Relations I ever had in the World, will be Witneſſes againſt me at the laſt day. The Lord give us a Joyful Meeting in the day of Chriſt.

London, February,
5th. 1689.

Samuel Mather.

THE INTRODUCTION.

MY Reader will quickly discern *what* it is that I attempt the doing of; and I suppose he will then see no occasion of enquiring *Why*. The *Apology's* wherewith Writers usually fill the *Prefaces* of their Books, *Do come of Evil*; either the Vanity of the *Composers* is discovered, or the Candour of the *Perusers* questioned in them. That I Write the *Life* of a *Christian*, cannot be faulted by any one who Considers, That the *Lives* of Pious Men have been justly esteemed among the most useful *Histories* which the Church of God Enjoyes; or that the *best Pens* in the World have been employ'd in thus helping the *Just* unto *Eternal Memory*. Our Lord will have as mean a thing as one Act of Devotion and Charity, in a poor *Woman*, to be mentioned wherever His *Gospel* comes. That I write the *Life* of a *Brother*

ther, will not be reckoned abſurd by them who underſtand what *Patterns* I have, both *Ancient* and *Modern*, for My doing ſo. *James Janeway* among the reſt has had our Thanks for what an Account he has given of his Brother *John*. Indeed, if I ſhould not thus Raiſe up for my departed Brother a Name in *Iſrael*, I were not worthy to *Wear a Shoo*, or to have a *Face unſpit upon*. My *Natural Relation* to him will oblige me to beſtow an Epitaph upon his Grave; that the Survivers may not forget whoſe Duſt they tread upon: But I am by (that which *Ambroſe* calls) a *Greater and Better Fraternity*, concerned to Embalm the Memory of One, who maintained ſuch a *Walk with God*, as he did until *God took him* to Himſelf. It has been obſerved, That they who *Live in Heaven while thoy are on Earth*, often *Live on Earth after they are in Heaven*. It were lawful for me to deſire and Study ſuch a thing on the behalf of my Brother, whoſe *Early Piety* is at once my own *Shame* and *Joy*: But I purſue an higher End than this, deſigning rather to procure *Followers*, than to beſpeak *Admirers* of this good Example: That this is my *Main Scope*, in what I am now doing of, I declare ſincerely and very ſolemnly.

And hence I have not here made an *Oration* in his *Praiſe*, but given barely a *Narrative* of his Life, and this moſtly by Tranſcribing of his own *Memorials*, in all affecting the *plain ſtyle* of a Juſt *Hiſtorian*. I do therefore Addreſs this *Exemplary Life* unto the young People of *New-England*, and eſpecially unto thoſe of *North-Boſton*, who are the *Lambs* that I have Received a peculiar Charge from the Lord Jeſus about the *Feeding* of. To you do I preſent this *Mirrour*, wherein you may ſee the Exerciſes of a *Virtuous Youth*, not only *preſcribed*, but alſo *practiſed* before your Eyes: You ſhall ſee as what *ſhould* be done, ſo what *may* be done by a *Young* Perſon, in order to Everlaſting Felicity; ſee him and hear him as *One come from the Dead*, ſaying, *Do as I have done*. The *Father* of him whom I deſcribe has Laboured exceedingly for the *Converſion of the Riſing Generation in New-England*; and his CALL to them has been Printed and Reprinted here among us. Thô the News or a *Sons* Death muſt needs be afflictive to him, when he ſhall have the Report of it arriving to him in the other *England*, yet I make no doubt, but his Parental Griefs will be not a little Mitigated, when he ſhall behold *that*

Son

Son thus Renewing this CALL by *ſpeaking* after he is Dead. This Young Man did *pray* much for *you*, while he was Alive, that *you* might be truly Converted unto God; he does *preach now* to *you*, from the *Grave*, or rather from the *Sky*, that you would *Remember your Creator in the Dayes of your Youth.* I wiſh that he may (to uſe *Chryſoſtoms* Phraſe) become a *Brother* to you by *Faith*, as he is to me by *Blood:* And I extend this my wiſh with a moſt Affectionate Application to the Young Gentlemen, who belong to the *Colledge* which he was a Member of. As you have had in his *Father* a *Rector*, whoſe Generous and Expenſive Cares have not been for your diſadvantage; ſo you have in his *Diligence* and his *Devotion*, a *Copy* which is not altogether unworthy of your Imitation: I am ſetting before you, the *Exerciſes* and *Accompliſhments* of a *Scholar*, whoſe chief Study it was, *to be Wiſe unto Salvation*; a *Scholar*, who Laboured while he was Learning all other things, not to be Ignorant of Him, *Whom to know is Eife Eternal.* I am not without Hope, that ſome of you will now reſolve as *Jerom* did when he had read the Life of *Hilarion*, ſhutting up the Book and ſaying, *Well, here ſhall*

be

be the Champion whom I will follow: When you come to Dye, you will certainly commend ſuch a *Life* as his; God grant that none of you may then have cauſe to ſigh, *Qualis Artifex pereo!* Or to complain, *Surgunt Indocti & rapiunt Cœlum*; *Nos cum noſtris Doctrinis mergimur in Infernum.* That Great Man *Hugo Grotius* near his End profeſſed, That he would gladly give all his Learning and Honour for the Integrity of a *poor Man* in his Neighbourhood, that ſpent *Eight Hours* of his Time in *Prayer*, *Eight* in *Labour*, and *Eight* in *Sleep* and other Neceſſaries; and unto ſome that applauded his Marvellous *Induſtry*, he ſaid, *Ah, Vitam perdidi operoſe nihil Agendo!* But unto ſome that asked, the beſt Counſel which a Man of his Attainment could give, he ſaid, *Be ſerious.* 'Tis with this *Counſel* that I humbly offer you the inſuing Hiſtory.

THE

THE LIFE and DEATH OF Mr. *NATHANAEL MATHER.*

I Write the *Life* and *Death* of a Young Man, whoſe Ornaments will awaken in the Reader, an Enquiry like that which the Atchievments of *David*, produced concerning him, *Whoſe Son is this Youth?*

To Anticipate that Enquiry:

Nathanael Mather had for his Grand-Fathers Two of *New-England* Fathers, the Famous *Richard Mather*, and the not leſs Famous *John Cotton*; whoſe *Names* have been in the Church of God, as an *Ointment powred forth*, and whoſe *Lives* bear no little Figure in the *Eccleſiaſtical Hiſtories*

ries of our *Engliſh Iſrael.* His *Parents*, being yet living, it's too ſoon to give them their Character; yet I may venture to ſay, It's no diſgrace unto him in the Opinion of Men that love *Learning* and *Virtue*, that he was the Son of *Increaſe Mather*, the well known Teacher of a Church in *Boſton*, and Rector of *Harvard Colledge* in *New-England.* What *Gregory Narianzen* judged not improper to be ſaid about his yet ſurviving *Father*, in his Funeral Oration upon his Deceaſed *Brother*, I may without any culpable Adulation on this occaſion, ſay of him, *He is another Aaron or Moſes in the houſe of his God.*

Our *Nathanael* was born on *July* 6th. 1669. which I find him Recording in his *Diary*, when he was fourteen Years Old, with ſuch an humble Reflection thereupon, *How little have I improved this time to the Honour of God as I ſhould have done!* He wanted not the Cares of his Father to beſtow a good *Education* on him, which God bleſſed for the *Reſtraining* him from the lewd and wild Courſes by which too many Children are betimes reſigned up to the poſſeſſion of the Devil, and for the *Furniſhing* him with ſuch Accompliſhments as give *an Ornament of Grace unto the*

the Head of Youth. He did *Live* where he might Learn, and under the continual Prayers and Pains, of ſome that looked after him, he became an Inſtance of unuſual *Induſtry*, and no Common *Piety*; ſo that when he dyed, which was *Octob.* 17th. 1688. he was become in leſs than twenty years, *An Old Man without Gray Hairs upon him.*

To thoſe *two* Heads, with a ſorrowful Addition of a *Third*, I ſhall confine my account of this Young Man; in which the *Picture* to be now drawn, has nothing but the *Truth*, and at leaſt ſo much of *Life* in it, as to look upon every Reader, yea *ſpeak* unto him, ſaying, *Go and do likewiſe.*

His INDUSTRY.

He was an hard *Student*, and quickly became a good *Scholar.* From his very Childhood, his *Book* was perhaps as dear to him as his *Play*, and hence he grew particularly acquainted with *Church-Hiſtory*, at a rate not uſual in thoſe that were above thrice as Old as *He.* But when he came to ſomewhat more of *Youth*, his Tutor (who now writes) was forced often to Chide him *to* his Recreations, but never that I remember, *for* them.

them. To be *Bookiſh* was natural unto him, and to be *plodding* eaſie and pleaſant rather than the contrary. Indeed he afforded not ſo much a *Pattern* as a *Caution* to young Students; for it may be truly written on his Grave, Study kill'd Him. The *marks* and *works* of a Studious Mind were to be diſcerned in him, even as he walked in the Streets; and his Candle would burn after *Midnight*, until, as his own Phraſe for it was, *He thought his bones would all fall aſunder.* This was among the paſſages once noted in his Diary.

10 *M.* 26. *D.* three quarters of an hour after 12 at Night.

"After the many weariſom *hours*, *days*, "*months*, nay, *years*, that I have ſpent in "humane Literature; and after my ma- "ny toilſom Studies in thoſe Hours, "when the *General ſilence* of every Houſe "in Town, proclaimed it high time for "me to put a ſtop unto my working "Mind, and urged me to afford ſome Reſt "unto my *Eyes*, which have been almoſt "put out by my Intenſeneſs on my Stu- "dies; after theſe, I ſay, and when I "am ready to do it: Oh how unwilling "am I to do it, conſidering; *How little* "*I have ſerved God in the day!*

While

While he thus *devoured Books*, it came to paſs that *Books devoured* him. His weak Body would not bear the *Toils*, and Hours, which he uſed himſelf unto; and his Neglect of *Moderate Exerciſe*, joyned with his Exceſs of *Immoderate Lucubration*, ſoon deſtroyed the *Digeſtion* which his Blood ſhould have had in the laſt Elaboration of it, by that time ſixteen *Winters* had ſnow'd upon him, he began to be Diſtempered, with many *Pains* and *Ailes*, eſpecially in ſome of his *Joynts*, which at laſt were the *Gates of Death* unto him; not without ſuch very afflictive touches of *Melancholy*, too, as made him ſometimes to Write himſelf, *Deodatus Melancholicus*. This was his way of *living*, ſhall I ſay, or of *Dying?* And the *ſucceſs* of this Diligence was according to the *Temper* of it *Great*. When he was but *Twelve* Years Old he was admitted into the *Colledge*, by ſtrict Examiners: And many Months after this paſſed not, before he had accurately gone over all the *Old Teſtament* in *Hebrew*, as well as the *New* in *Greek*; beſides his going through all the *Liberal Sciences*, before many other deſigns for Philoſophy do ſo much as begin to look into them. He Commenced *Batchelour of Arts*, at the Age of

Six-

Sixteen, and in the *Act* entertained the Auditory with an *Hebrew Oration*, which gave a good Account of the Academical Affairs among the ancient *Jews*. Indeed the *Hebrew Language* was become ſo Familiar with him, as if (to uſe the Expreſſion which one had in an *Ingenious Elegy* upon his Death) he had apprehended it ſhould quickly become the *only Language* which he ſhould have ocaſion for. His *Second* Degree after ſeven years being in the Colledge, he took juſt before Death gave him a *Third*, which laſt was a promotion infinitely beyond either of the former. He then maintained for his Poſition, *Datur Vacuum*; and by his Diſcourſe upon it (as well as by other *Memorials* and *Experiments* left behind him in Manuſcripts) he gave a ſpecimen of his Intimate Acquaintance with the *Corpuſcularian* (and only right) Philoſophy. By this time he had informed himſelf like another *Mirandula*, and was admirably capable of arguing about, almoſt every Subject that fell within the Concernments of a Learned Man. Not only *Philoſophy* but alſo *Divinity* did he now own a *Body* of: The Difficulties of the *Mathematicks* he had particularly overcome, and the abſtruſe parts both of *Arithmetick* and *Aſtronomy*, were graſped in his Knowledge.

His

His Early *Almanack*, and *Calculations* do ſomething, but the MSS. *adverſaria*, left behind him in his Cloſet, much more, ſpeak ſuch attainments in him: His *Cronology* was exact unto a wonder, and the State of *Learning* with the *Names* and *Works* of Learned Men, in the World, this *American* Wilderneſs hath few that underſtand as well as he. Beſides all this for the vaſt Field of *Theology*, both *Didactick* and *Polemick*, it is hardly Credible how little of it his Travel had left *unknown*. *Rabbinnick learning* he had likewiſe no ſmall meaſure of; and the Queſtions referrring unto the *Scriptures* which *Phylology* is converſant about, and came under a very Critical Notice with him. Indeed he was a Perſon but of few words, and his *Words* with his *Looks* made the *Treaſure* in him wholly unſuſpected by Strangers to him; yet they that were intimately Acquainted with him, can atteſt unto the Veracity of him that giveth this Deſcription; and there are no mean Perſons who will profeſs with Admiration, *That they could ſcarce encounter him in any Theme of Diſcourſe which he was not very notably acquainted with.*

But the *Bark* is now ſplit in which all theſe Riches were ſtowed. A Spaniſh

wrack hath not more *Silver* than the Grave of ſuch a Young Man hath *Learning* buried in it. Indeed theſe things, *Mortis Erunt*; perhaps they dyed with him: But there is a more *Immortal* thing to be obſerved in him; and that is,

II. His PIETY.

Tho a *fine Carriage* was the leaſt thing that ever he affected, yet a *Good Nature* made him dear to thoſe that were familiar with him. He was always very obliging and officious, and more ready to *do*, then others could be to *ask* a good turn at his hands: But he was above all *happy*, by being *Early* in *pure Religion*.

The Common Effects of ſuch a *Pious Education*, as the Family in which he lived afforded unto him, were ſeen even in his Childhood; and *ſecret Prayer* became very betimes one of his Infant Exerciſes. He does in his MSs. particularly take notice of a *Scripture Copy* ſet for him when he learned to *Write*, as a thing that had much Efficacy on him; but when he was *Twelve* (or more) Years old, more powerful Convictions did the Spirit of God ſet home upon him, than he had been uſed unto; ſome Records therefore I find in his Papers, with this Clauſe in the Head of

the

the Account, *Rejoyce O my Soul, for the Lord has dealt bountifully with thee.* Now it was that he allowed his Pen to write theſe, among other Expreſſions of his Trouble about his Eſtate.

Feb: 19. 1682.

"What ſhall I do? *What ſhall I do to* "*be ſav'd?* Without a Chriſt I am *undone*, "*undone*, *undone* for Evermore! O Lord, "let me have *Chriſt*, thô I lye in the Mire "for ever! O for a Chriſt! O for a Chriſt! "a Chriſt! Lord, *Give me Chriſt or I dye!*

It was now another of his Regiſtred Meditations.

"I have been in a Great Heſitancy, "whether I ſhould chooſe *Jeſus Chriſt*, for "my Prophet, Prieſt and King, with all "his *Inconveniences*, to take up my *Croſs* "and follow him: Wherefore I do now "take him as mine; my whole Chriſt, and "my only Chriſt; and I am reſolved to "ſeek him. All that I have ſhall be at his "*Service*, and all my *Members*, and all my "*Powers*, ſhall endeavour his Glory.

And yet again there were theſe Conſiderations in his Mind.

"Had I not better ſeek the Lord "Chriſt, while I have a *Time* of Proſperi-"ty and Peace, while he offers himſelf "to me, ſaying, *Come unto me, and I*

"*will ſave thee, and lay all thy Burdens up-*
"*on me, and I will ſuſtain thee:* Than in
"Affliction to cry, and not be heard?
"when he ſtretcheth forth his Hand, and
"ſayes, *Believe on me and thou ſhalt be ſav-*
"*ed*; and now *to Day* he offers himſelf,
"ſhall I refuſe, and ſay, Lord, *To Mor-*
"*row*? No ſurely. And theſe pathetical
Groans then likewiſe got a Room in his
Papers.

"O that I had a *Chriſt*! O that I had
"Him who is the *Delight* of my Soul!
"Then, O then I ſhould be perfectly
"Bleſſed, and want no food that would
"make me ſo!

This is a *Copy* of the Paſſages then Recorded in this Young Believers Diary.

Thus did he now Labour to affect his *own Soul* with his *own State*, and leave things no more at *peradventures* between God and him. He read many ſavoury Books about *Faith*, and *Repentance*, and *Converſion*, and he Tranſcribed many Notes therefrom, not reſting ſatisfied within himſelf, until he had ſome Experience of a true *Regeneration*. Among other workings of his Heart at this Age, his Papers have ſuch things as theſe.

"Reaſons for my ſpeedy cloſing with Je-
"ſus Chriſt.

Firſt,

"*First*, It's the *Command* of Jesus Christ, "that I should come unto him.

"*Secondly*, Jesus Christ *Invites* me also "in *Mat.* 11. 28. *Come unto me.*

"*Thirdly*, He hath laid me under ma- "ny *Obligations*, to turn unto him, in "that he hath recovered me from *Sick-* "*ness* so often, and now given me a cu- "rious *Study.*

"*Fourthly*, In that I have vow'd unto "the Lord, if he would do so and so for "me, I would make a solemn *Covenant* "with him, and endeavour to serve him.

And again elsewhere.

"O that God would help me to seek "Him while I am *Young!* O that he "would give unto me His *Grace!* How- "ever I will lay my self down at his "Feet. If he *Save* me, I shall be happy "for ever; if he *Damn* me, I must Justi- "fie him. *O thou Son of God, have mercy* "*on me!* I know not what to say, but I "will take thee at thy Word: Thou "sayst, *Come unto me*; my Soul answers, "*Lord, at thy Command I will come.*

He thus continued *following hard after God*, enjoying and answering many *strivings* of his Holy Spirit until he was about *Fourteen* Years Old.

In this time he did not a little acquaint

himſelf with *profitable Godlineſs*, being frequent and Fervent in his *Prayers* to God upon all occaſions, and carefull not only to *hear Sermons*, but alſo to conſider after them *what Improvement he ſhould make of what he heard.* Not only his *Prayers*, but his *Praiſes* too now took notice of even the ſmalleſt Affairs before him. I know not whether you can ſee any thing *Childiſh*, I am ſure I ſee ſomething *ſerious*, in a paſſage or two that I ſhall fetch out of his *Diary*, written when he was about *Thirteen* years old: On *March* 13. he wrote, *This day I received of my Father, that famous Work, The Biblia Polyglotta, for which I deſire to praiſe the Name of God:* Again on *June* 29. he wrote, *This day my Brother gave* me Schindlers Lexicon, *a Book for which I had not only longed much, but alſo prayed unto God: Bleſſed be the Lords Name for it.* The Thoughts of *Death* alſo now found a Lodging in his Heart, and he Rebuked himſelf becauſe he had been ſo much without them. Thô at this Age for the moſt part, Perſons think of *any* thing, *every* thing more than of *their dying day.* And his writings diſcovered himſelf peculiarly affected with that Ancient *Hiſtory* (or *Apologue*) of him who after a diſſolute and ungodly *Youth*, going to repent in Age, heard

heard that Voice from Heaven to him, *Des illi Furfurem cui dediſti Farinam :* The Devil had thy *Flower*, and thou ſhalt not bring thy *Bran* to me :

Self-Examination was alſo become one of his Employments ; and once particularly in one of his *Diaryes*, he does thus expreſs himſelf.

April 8. 1683.

"This Morning I was much caſt down "with the ſenſe of my Vileneſs. I Ex-"amin'd,

"I. What *Sins* I had that were not "Mortified : 1. My ſin of *Pride*. 2. My "ſin of *Unthankfulneſs*. 3. My not im-"proving the *means of Grace*, as I ought "to do.

"II. What *Graces* I find need of. 1. *Con-"verting* and *Regenerating* Grace. 2. *Hu-"miliation* for my many Sins againſt ſuch "a good God as the Lord is.

"III. What *Mercies* I had received, "for which I deſire to bleſs the Lords "Name. 1. He hath given me to be "born of *Godly Parents*. 2. I have al-"ways had the *means of Grace* lengthen'd "out unto me. 3. The Lord hath gra-"ciouſly pleaſed to give me ſome *anſwers "of Prayer*. 1. As to the lengthning out "of my *Health*. 2. As to the Increaſe

"of my *Library*, *What ſhall I render to* "*the Lord* for all his loving kindneſs "towards me? I reſolved to *Dedicate* my "ſelf wholly to God and his Service.

And he did accordingly.

This Year did not roll about, before he had in a manner very ſolemn entred into *Covenant* with God. This weighty and awful thing was not raſhly done by him, or in a ſudden *Flaſh* and *Pang* of Devotion: He *thought*, he *read*, he *wrote*, and he *prayed* not a little before this Glorious Tranſaction between God and him, and upon Mature Deliberation, he judged it moſt adviſeable for him to make his *Covenant* with God as *Explicit* as *Writing* and *Signing* could render it; that ſo it might leave the more Impreſſion upon his *Heart* and *Life*, and be an Evidence likewiſe, which in Temptation or Deſertion, he might have recourſe unto: Wherefore he ſet apart a *Time* for (I think) ſecret *Faſting* and *Prayer* before the Lord, and then behold how this *Young Man* counting it high time for him to be *bound* out unto ſome *ſervice*, took a courſe for it: He ſubſcribed an holy *Covenant*, of which this was the *matter*, this the *Form*.

"The *Covenant* between God and my "Soul

"Soul, renewed, confirmed, and ſigned,
"*Nov.* 22. 1683.

"*Whereas* not only the *Commands* of
"God, [who hath often called upon me,
"by his *Word preached*, to give up my
"ſelf, both Body and Soul, to be at his
"Diſpoſal, which *calls* by the publick
"Miniſtry, were enough to engage me
"unto this] but alſo the *Chriſtian Reli-*
"*gion* which I profeſs, and my *Baptiſm* in
"which I took the *Lord* to be my God,
"and promiſed to Renounce the *World*,
"the *Fleſh*, and the *Devil*, and to dedi-
"cate my ſelf unto the *Service*, *Work*, and
"*Will* of God, do bind me hereunto; *In*
"*that* God is *ſuch a God* as deſerves this,
"yea infinitely more than this, at my
"hands; my *Creator*, the Fountain of my
"Being; my *Preſerver*, my Benefactor,
"my *Lord*, my Soveraign, my Judge;
"He in whoſe Hands my *Life*, my Breath,
"and all my concerns are; He that doth
"*protect* me from all Dangers, and *ſupply*
"me in all wants, *ſupport* me under all
"Burdens, and *direct* me in all ſtreights;
"He alone that can make me *happy* or
"*miſerable*; He alone that can *ſave* me
"or *damn* me; He alone that can give
"inward *Peace* and *Joy*, that is my
"Friend, my God; *In that*, Self-Dedica-
"tion

"tion is the Creatures Advancement;
"these *First-fruits*, if in Sincerity, put-
"ting upon me a Gloriousness and Excel-
"lency.

"*In that* Felicity hereafter depends up-
"on my dedicating of my self unto God
"now.

"*In that* this is the highest piece
"of *Gratitude* I am capable of expressing
"unto God, and I know no better way
"to Obey the *Will* of God, than first to
"give up my *self* unto him.

"And *whereas* the *Mercies* which the
"Lord hath been pleased graciously to
"bestow upon me, are so many, that
"even *bare morality*, doth shew me that
"I can never enough requite one that
"hath done so much for me, except by
"*giving up my self wholly to him.*

[1669]

"*Whereas* God hath given me a Godly
"Father and Mother.

[1674]

"*In that* when I was like to dye, being
"twice sick of a *Feaver*, God was plea-
"sed to bless means for my Recovery,
"and lengthen out the Thread of my Life.

[1675]

"*Whereas*, when I by an Accident fell
"down, and had like to have been depri-
ved

"ved of the uſe of my *Tongue*, God was "in his good Providence graciouſly plea- "ſed to give me the uſe of it.

[1678]

"*Whereas*, when I was ſick of the *Small-* "*Pox*, God was pleaſed to bleſs means "for my Recovery.

"*Whereas*, then I made Promiſes unto "God, that if he would give me my "*Health*, I would endeavour to become "a *New Creature*, and he hath done ſo "for theſe *five Years*: And *whereas* God "hath of late been beſtowing many and "wonderful mercies upon me, *What can* "*I do leſs than give up my ſelf wholly to* "*him?*

"Which now I do.

"And, O Lord God, I beſeech thee "to accept of thy Poor *Prodigal*, now "proſtrating of himſelf before thee. I "confeſs, O Lord, I have fallen from "thee by my Iniquity, and am by nature "a *Son of Hell*; but of thy Infinite Grace "thou haſt promiſed Mercy to me in "Chriſt, if I will but turn unto thee with "all my Heart: Therefore upon the Call "of thy Goſpel, *I come in*, and from "the bottom of my Heart I renounce all "thy *Enemies*; with whom I confeſs I "have wickedly ſided againſt thee, firm-

"ly

"ly *Covenanting* with thee, not to allow "my ſelf in any known Sin, but con- "ſcientiouſly to uſe all means which I "know thou haſt preſcribed, for the ut- "ter deſtruction of all my Corruptions.

"And whereas I have inordinately let "out my Affections upon the World, I "here reſign my Heart unto thee that "made it; humbly Proteſting before thy "Glorious Majeſty, that it is the firm "*Reſolution* of my Heart (and that I do "unfeignedly deſire *Grace* from thee, that "when thou ſhalt call me thereunto, I "may put in *practice* my Reſolution) "through thine Aſſiſtance, to forſake all "that is dear unto me in the World, ra- "ther than to turn from thee to the "*ways of ſin*; and that I will watch againſt "all it's *Temptations*, whether of *Proſperi-* "*ty* or *Adverſity*, leſt they ſhould with- "draw my Heart from thee, beſeeching "thee to help me.

"I renounce all my own *Righteouſneſs*, "and acknowledge that of my ſelf I am "helpleſs and undone, and without Righ- "teouſneſs.

"And whereas, of thy bottomleſs Mer- "cy, thou haſt offer'd to accept of me, "and to be reconciled to me, and to "be my God, *through Chriſt*, if I would

"accept

"accept of thee, I do this day *avouch*
"*thee to be the Lord my God.* I do here
"take the Lord *Jehovah*, Father, Son, and
"Holy Ghoſt, for my portion and chief
"Good, and do give up my ſelf *body*
"and *Soul* for thy Servant, promiſing to
"endeavour to ſerve thee in *Righteouſneſs*
"and *Holineſs*. I do here alſo on the
"bended knees of my Soul, accept of
"the Lord Jeſus Chriſt as the only and
"living *Way*, by which Sinners may have
"acceſs to thee, and do here joyn my
"ſelf in a *Marriage-Covenant* with him.
"O Lord Jeſus, I come to thee, hun-
"gry, poor, miſerable, blind, and na-
"ked: and a moſt loathſome Creature,
"a condemned Malefactor: *Who am I,*
"*that I ſhould be married unto the King of*
"*Glory!*

"I do accept of thee for my *Head* and
"*Husband*, and embrace thee in all thy
"Offices. I renounce my own *worthineſs*,
"and do chooſe thee the *Lord my Righte-*
"*ouſneſs*. I do renounce my own *Wiſ-*
"*dom*, and do take thine for my Guide. I
"take thy *Will* for my Will, and thy
"*Word* for my Law. I do here willing-
"ly put my Neck under thy *Yoke*; I do
"ſubſcribe to all thy Laws as *holy*, *juſt*,
"and *good*; and do promiſe to take them

"as

"as the *Rule* of my *Thoughts*, *Words* and "*Actions*; but becauſe I am ſubject to "many *failings*, through frailty; I do here "proteſt, here before thee, that *unallow-*"*ed miſcarriages*, contrary to the conſtant "bent of my Heart, ſhall not diſanull "this everlaſting Covenant.

Nathanael Mather.

It may juſtly be taken for granted, that ſuch a work as this, would have an influence into his *Converſation* afterwards; and *ſo it had*, producing in him, a *Converſation which became the Goſpel of Chriſt*. He kept waiting upon God, not only in the *Family*, but alſo under the *Miniſtry* of two that were near a Kinn unto him; namely, his *Father* and his *Brother*, whereby the Grace thus begun in him was not a little cheriſhed and promoted: And unto all *known ſins* he now kept ſaying, as I find once in Short-hand written by him.

To my Luſts.

I have had Communion with you all this while, but I dare not have ſo any longer: Wherefore I renounce all Communion with you any more; I will cleave to the God that made me.

But a Year or two after this, it was with him, as I have obſerved it is too commonly

monly with ſuch as are *Converted betimes* unto God. An unhappy gradual *Apoſtacy* carried him aſide from thoſe degrees of ſerioufneſs and intenſeneſs in divine things, which he had been uſed unto: 'Tis poſſible an entanglement in a Familiarity with ſome that were no better than they ſhould be, did abate of the *good ſavour* which had been upon him, and decoy him by *inſenſible ſteps* to ſome vanities (tho not to any ſcandalous immoralities) that were diſadvantageous to him. For divers *months* he ſeemed ſomewhat, yet not *totally*, much leſs *finally*, forſaken of that *Wiſdom* and *Vertue* which he had before been an Example of; but the good Spirit of God will not let go his *Intereſt* in a Soul of which he hath taken a ſaving hold. This Young Man ſoon entertained juſt reſentments of his own declenſions, and it was impoſſible for the moſt *Badger-tooth'd malice* in the World to aggravate any of his Errors half ſo much as he did himſelf in his own Repentance for them. In the Year 1685. God viſited him with ſore Terrors and Horrors in his *wounded* Soul, the anguiſh whereof he thought intollerable; yet he made not his condition known to any Body all the while. He could ſay, *My complaint*

complaint is not to man, but he made it unto the Lord; *This poor man cryed and the Lord heard, and delivered him out of his diſtreſſes.* He arrived in time unto ſome ſettlement and renewal of his *Peace* with God: He confeſſed and bewailed his own ſins before the Lord, and declared his deteſtation of them, and applyed himſelf unto the Lord Jeſus Chriſt for Salvation from them all. *Good terms* being thus eſtabliſh't between the Almighty Lord and this Immortal Soul, he maintained, I think, a conſtant and an even *Walk with God*, until he dyed. I find now that Language in his MSS: *Let me be as active a Servaut of Chriſt, as I was of Satan heretofore.* For more than the *three laſt years* of his Life, he lived at a ſtrange rate for Holineſs and Gravity, and retired Devotions. He read Mr. *Scudders* Chriſtians *daily walk*, and Dr. *Owen* of *Spiritual-Mindedneſs*, and had a reſtleſs raging Agony in his Mind until the Methods of Religion adviſed by thoſe worthy Men, were Exemplified in his own Behaviour. 'Tis a note in one of his Diaries.

"O my great *unprofitableneſs* under the "means of Grace! I have cauſe to bleſs God "for ever for the Writings of that never enough

"enough to be admired and loved by "*me*, Dr. *Reynolds*, and for the Light I have "received thereby, concerning the *ſinful-* "*neſs of Sin*; as alſo that excellent Book "of him whom I ſhall always honour, Dr. "*Owen* of *Spiritual-mindedneſs*, and Mr. "*Scudders* Chriſtians *daily Walk*, by which "three Books I have profited more than "by any other (*S. Scripturis exceptis*) in "the World.

He was at firſt ſurprized, at the meaſure of *Spiritual-mindedneſs*, without which that *great Saint*, Dr. *Owen!* apprehends the *Life* and *Peace* of Souls to labour under prejudice; and he thought a Mind ſwallowed up in ſuch *Heavenly* Frames and Works as were needful thereunto, almoſt wholly to be deſpair'd of; until (as himſelf a few hours before he dyed ſaid unto me) he deem'd he ſaw an Inſtance of ſuch a *Walk with God*, not very far from the place of his abode: To which purpoſe his reſerv'd Papers have a large Diſcourſe, of which this is in the Concluſion: *There might be a greatet Progreſs in Religion, than is commonly thought for. What have I Examples for, but to imitate them? Abraham is fam'd for believing ſo ſtrongly, when he had no Example before*

him: Let me try and ſee, whether I having ſuch opportunities may not arrive to as high a pitch in Chriſtianity, as any that I have known. He then in the *ſtrength* and thrô the Love of God ſet himſelf into a way of ſtrict, ſecret, laborious Devotion; whereby thô none but *God* and *He* fill'd the *Theatre*, which he acted upon, he would be *in the Fear of the Lord all the day long.* He withdrew from the delights of this World, and gave himſelf up to an aſſiduous *Contemplation* of God and Chriſt, and a ſedulous endeavour after utmoſt conformity unto him: Thus he kept *abounding in the Work of the Lord*, until three Years of wonderful *Holineſs* had ripened him for eternal *Happineſs.*

My Account of him will be an *unfiniſhed Piece*, unleſs all the enſuing ſtrokes go to make it up. Theſe things he was Exemplary for.

Firſt, He was one that *walked by RULE.* He was very Studious to learn the *way* of converſing with God in every Duty, and there was a *Rule* wherein he attended ſtill unto.

In his private Papers, I find a wiſe Collection of *Rules*, by which he governed himſelf in the ſeveral Duties of Chriſtianity,

ſtianity, and in all the *Seaſons* and *Stations* of his Life. He conſulted the beſt Authors for Inſtruction in the Affairs of *practical Religion*, and not into *Paper* only, but into *Action* to be tranſcribed what he moſt approved; in all which *The Will of God* was the bright Pole-Star by which he ſteer'd his Courſe.

The Reader ſhall *enjoy* (and O that he would *follow*) two of this Young Mans *Directories*, One of them was this.

"II. O that I might lead a *Spiritual Life!* "Wherefore let me regulate my Life by "the *Word* of God and by ſuch Scriptures "as theſe.

"1. For regulating my *Thoughts*, Jer. 4. "14. *Iſa.* 55. 7. *Mal.* 3. 17. *Pſal.* 104. 34. "*Phil.* 4. 8. *Prov.* 23. 26. *Deut.* 15. 9. *Eccleſ.* "10. 20. *Prov.* 24. 9. *Mat.* 9. 4. *Zech.* 8. 17.

"2. For regulating my *Affections*, Col. 3. "2. 5. *Gal.* 5. 24.

"For my *Delight*, *Pſal.* 1. 2. *Pſal.* 37. 5. "For my *Joy*, *Phil.* 4. 4. *Pſal.* 43. 4. My "*Deſire*, *Iſa.* 26. 8, 9. *Ezek.* 7. 16. My "*love*, *Mat.* 22. 37. *Pſal.* 119. 97. My *Ha*"*tred*, *Pſal.* 97. 10. My *Fear*, *Luke* 12. 4, "5. My *Hope*, *Pſal.* 39. 7. My *Truſt*, *Pſal.* "62. 8. *Iſa.* 26. 4.

"3. For regulating my *Speech*, *Eph.* 4.

" 29. *Col.* 4. 6. *Deut.* 6. 6, 7. *Pſal.* 119. 46.
" *Pſal.* 71. 8. 24. *Prov.* 31. 26.
" 4. For regulating my *Work*, *Tit.* 3. 8.
" 2 *Tim.* 2. 12. 1 *Tim.* 5. 10. *Titus* 2. 14.
" *Mat.* 5. 47. 1 *Tim.* 6. 8. *Rev.* 3. 2.
" *Rom.* 13. 12. *Acts* 26. 20.

Another of them was form'd into an *Hymn*, the ſinging of which might produce freſher and ſtronger *Efforts* of Soul towards *the thing that is good.*

It ſhall be here inſerted.

" *Lord*, what ſhall I return unto
" Him from whom all my mercies flow?

" (I.) To me to *live*, it *Chriſt* ſhall be
" For all I do I'le do for *Thee.*

" (II.) My Queſtion ſhall be oft beſide,
" *How thou mayſt moſt be Glorifi' d?*

" (III.) I will not any Creature Love;
" But *in the love* of Thee above.

' (IV,) Thy *Will* I will embrace for *mine*,
' And every management of thine
' Shall pleaſe me. (V) A *Conformity*
' To Thee ſhall be my *Aim* and *Eye.*
(VI) *Eja-*

'(VI.) *Ejaculations* ſhall aſcend
'Not ſeldom from me. (VII) I'le attend
'*Occaſional Reflections*, and
'Turn all to *Gold* that comes to hand.

'(VIII.) And in particular among
'My Cares, I'le try to make my *Tongue*
'A *Tree of Life*, by ſpeaking all
'As be accountable who ſhall.

'(IX.) But *laſt*, nay *firſt* of all, I will
'Thy *Son* my *Surety* make and ſtill
'Implore him, that he would me bleſs
'With *Strength* as well as *Righteouſneſs*.

Beſides theſe *Rules* which concerned his *whole Walk*, he Treaſur'd up many more, that referr'd to this and that *ſtep* in it; and it was the predominant care and watch of his Heart, not to *tread awry*: Thus one might ſee a *skilful Chriſtian* in him. And as he was deſirous to live by *Precept*, ſo he was to live by *Promiſe* too.

He fell into a particular conſideration, how to improve the *Promiſes* of God in all the *Occaſions* of life; which is indeed one of the moſt *ſanctifying Exerciſes* in the World.

It was a Propoſal which I find he made unto himſelf.

'Let me ſalute theſe *Promiſes* once a 'day.

'1. For ſupplying the *wants* of the 'day, *Phil.* 4. 19.

'2. For Growth in *Grace*, *Hoſ.* 14. 5.

'3. For ſubduing my *ſins*, *Mic.* 7. 19.

'4. For *ſucceſs* in my undertakings, 'Pſal. 1, 3.

'5. For turning all the Events of the day for *good*, *Rom.* 8. 28.

'6. For Audience of my *Prayers*, *John* 14. 13, 14.

'7. For *ſtrength* to manage all the 'work of the day, *Zech.* 10. 12.

'8. For direction in *difficulty*, *Pſal.* 32. '8.

'For *Life Eternal*, Luke 12. 31. *John* 3. '16.

Beſides theſe two, *Mat.* 11. 28. and *Iſa.* 44. 3.

Certainly that Man muſt quickly grow another *Enoch*, who does thus *Walk with God.*

Secondly, He was one that *lived in PRAYER.* He was oft and long in the *Mount with God:* It was his Cuſtom every day to *enter into his Cloſet, and ſhut his*

his door, and pray to his Father in ſecret. And I gueſs from ſome of his Writings, that he did thus no leſs than *thrice* a day, when he met with no Obſtruction in it: Nor did he Slubber over his Prayers with haſty *Amputations*, but wreſtle in them for a good part of an hour together.

It was a moſt refreſhing Communion with God, which his Devotions brought him ſometimes unto. Thus in one of his *Diaries.*

Dec. 10.

"I *prayed* earneſtly unto God, earneſtly Petitioning that Jeſus Chriſt "might be my *compleat Redeemer.* There "was immediately *ſomething that did as* "*it were perſwade me it ſhould be ſo.*

In the Margin he wrote, *Remember this.*

Again, *Aug.* 19.

"My *Thoughts* were ſome little while "buſied about the *condeſcention of Chriſt* "*in taking of humane Nature on him*; but "for the moſt part in *Ejaculations*, and "Acts of Faith on a *crucified* (ah! ſweet "Word) *Jeſus.* I ſaw I gained not

"much by those: Wherefore I addres-
"sed my self to *solemn Prayer*, and had
"some *Assurance* in it.

Once more, *Aug.* 20.

"I was much affected in *Prayer*, and
"exercised (I hope) many Acts of *Faith*,
"and *Love*, and *Delight* in God. I seve-
"ral times was breaking off, but I was as
"it were *constrain'd* to go on in the Duty
"with much enlargement. *Lord, answer*
"*me for the sake of Christ.*

Thus under the *fig-tree* did our Lord Jesus often behold this *Nathanael*; yea unto Prayer he became so habituated, that while others can *Sleep* in *Prayer*, he sometimes would *pray* in *sleep*. He records it among his Experiences, that upon assaults of *imagined Temptations*, when he has been asleep, he has quickly been at Prayer; and so caused the *Phantasms* to leave annoying of him.

And *Extraordinary prayer* was also with him, not altogether *extraordinary*. Thô he were a *Bottle* that seemed incapable of holding it, yet this *Wine* agreed with him very well. As *Young* as he was, he knew the Mystery of a Soul *fatning* by *fasting*,

faſting, and *thriving* by *hungring and thirſting after Righteouſneſs*. He was very inquiſitive after the right way to manage a *Day of Faſting and Prayer*, and he would ſometimes keep ſuch a day. On *ſuch a day* it was his Cuſtom to make a very particular and penitent *Confeſſion* of all the Sins that he could perceive himſelf guilty of; and renew his *Covenant* with the Holy One of *Iſrael*; to this End, he had by him in writing a large *Catalogue* of things forbidden and required in the *Commandments* of God, which was the *Glaſs* in which he then viewed his wayes; and having found What *Achans* might procure *trouble* to him, he then fell to ſtoning of them. One may ſhape ſome conjecture at his *Humiliations*, by the *Indignations* with which he ſpoke, and wrote of the *Vanities* which his *Childhood* had. "I came "into the World (ſaith he in one of the Papers penn'd by him on a *day of ſecret Faſting and Prayer*, *October* the 17th 1685) "without the *Image* of the Holy God "on my Soul; my Underſtanding, my "Will, my Affections, and my *whole Soul* "were altogether depraved, and wound-"ed. When very *Young* I went aſtray "from

"from God, and my Mind was altogether "taken with *vanities* and *follies*; such as "the remembrance of them doth greatly "abase my Soul within me. Of the ma-"nifold Sins which then I was guilty of, "none so sticks upon me, as that being "very young, I was *whitling on the Sabbath-*"*day*; and for fear of being seen, I did "it behind the door. A great Reproach "of God! A Specimen of that *Atheism* "that I brought into the World with "me!

This was more than the more meagre and feeble sort of Christians, though much older than he, are us'd to do. But *paulo majora!* There was a Sublimer way of *drawing near to God*, which he was not willing to leave unattempted. He understood that *secret days of Thanksgiving* had not been unpractised by some whom he designed to imitate; and therefore he would make some *Essays* for such an Intimate *Fruition* of God, and Generous *Devotion* to him, as would fill such days as these.

Hence this I find among the Records of his Soul: ——

"*Resolved*, To set apart every two "Months, a *Day* for solemn Examination "and

" and Meditation, to *humble* my ſelf; and " every two Months, to keep a Day of " *private Thanksgiving.*

But though his Prayers were chiefly *in*, yet they were not confined *to* his Cloſet. There were divers Private Praying *Meetings* of younger People in *North-Boſton*, which he viſited as often as he could; and one of thoſe might peculiarly be called *His.* Yea, it was his deſire, though with as little aim, *to be ſeen of men*, as could be, to ſupport all ſuch opportunities of Good among them, that were of the ſame age with him.

Wherefore I find this among the Notes in his *Diary:*

" Queſt. *What ſhall I do for God?*

" *Anſ.* It was ſuggeſted to me, to get " ſome of my Acquaintance to ſpend ſome " while every *Friday* night in Prayer, for " the Succeſs of the Work of Grace in " *New-England*, eſpecially in *Boſton*, on " the *Souls of the Riſing Generation.*

" Let me propound this to ſome ſerious " devout young Perſons.

Thus was his *Prayer* as it were his *Breath*, and thus he was always fetching of it, until at laſt it expir'd in *Praiſe*, *Praiſe* for evermore.

Thirdly,

Thirdly, He was one that *Thought much of his GOD, and his END.* There was a ſort of *Heaven* formed in the *juſt Soul* of this Young-man, by the *Thoughts* that were continually ſparkling there. He had an unpacifiable Diſſatisfaction at himſelf until *good Thoughts* were lodg'd in him, and *vain ones* were forced to *gnaſh their teeth, and melt away*: Nothing would content him, but the bringing of his *Thoughts into a Subjection to the Lord Jeſus Chriſt.* Wherefore he chew'd much on the excellent Sermon of Mr. *Charnock*, about *Thoughts*; which he *wrote out* not only with his *hand*, but in his *heart*, and made it the very *Mould* of his gracious Mind. There are none, but very *Renew'd Souls*, that are at great pains in a courſe of *Meditation* on the things of God. Yet this Young-man, like another *Iſaac*, was grown very *expert* at it, and *frequent* in it. It was his manner in the Morning to *meditate* very ſeriouſly and fixedly upon ſome *Truth*, or ſome *Text*, for a good part of an hour together. He had collected a good variety of *Subjects* and *Scriptures* to handle in thus *communing with himſelf*, and went over more than a little *Divinity* in this tranſcendent Exerciſe. Sometimes, when thus

thus he *ſeparated himſelf to intermeddle with all wiſdom*, I find him committing his *Thoughts*, or ſome *breviate* of them, unto the durable cuſtody of his Papers; from which *Memoirs* I will produce but an Inſtance or two of many.

Auguſt 16. 1685.

" *Med.* about, *The reaſon I have to love* " *God*; becauſe of what he has been to " me, and what he is in himſelf. And I " thought, Is not God the *Beſt Good?* " Surely then he is worthy to be my " *Laſt End.* Has he not been ſhewing " many *Mercies* to me? and what! ſhall " I not reſign up my ſelf to *Live* unto " God, becauſe of his goodneſs to me? " *Much affected with the thoughts of theſe* " *things:* And, I hope, I cloſed with the " Motion.

Again, *October* 1.

" *Meditated* on that; *If a Man does in-* " *tend to be truly Religious, he muſt expect to* " *ſave his Soul.*

" But how can this be true?

" Muſt I loſe my *Body* altogether?

" Muſt

"Muſt I be willing that the *Union* be-
"tween my *Body* and *Soul* ſhould for ever-
"more be looſed?

"Muſt I be willing to be for ever with-
"out a *Body?* No, no.

"All that the Lord requires of me, is,
"to have my *Body* for a *few* days or years
"(a *few* I ſay, for they cannot be *many*,)
"to be wholly at the *ſervice* of my *Soul*,
"and to be willing that the *Union* between
"thoſe two *Mates*, then ſhould be diſſol-
"ved; the *Soul* firſt taking its progreſs
"into everlaſting Bliſs; the *Body* being
"laid in the Duſt, to riſe at the Reſur-
"rection, accompanying the *Soul* into its
"eternal Felicity.

"My preſent Notion of this thing, is
"this:

"This *Diſſolution* of the Union between
"the Soul and Body, is but a *Diſmiſſion* of
"the Spirit into its happineſs, after a
"wearisom conflict here. And as long as
"it ſhall be beſt for me to be here, here
"I ſhall continue. Infinite *Wiſdom* is to
"be the Orderer of this; and it will be
"a grievous and ſhameful reflection there-
"upon, for me to ſay, *It will be better for*
"*me to live, than to die*, at ſuch a time
"when I am called thereunto.

"With

" With my *Body* I muſt expect to loſe " all the pleaſant Enjoyments of this " World, *Liberty*, *Library*, *Study*, and *Re-* " *lations*. But yet neither ſhall I loſe theſe. " As for my *Liberty*, by True Religion, " and by Dying for it too, when need " requires, I ſhall gain the only *Liberty*, " even from the *body of ſin*.

" As for my *Library*, if I die *for* Chriſt, " or *in the* Lord, I ſhall have no need of " it. My Underſtanding ſhall be enough " *enlarged*, and I ſhall not need to turn " over *Books* for Learning. As for my " *Study* (my *Paradice*) I ſhall have a bet- " ter, a larger, and a more compleat " than this.

" As for my *Relations*, thoſe of them " that are *truly pious*, I ſhall only *go before* " them; and if there ſhould be any of " them not *pious*, the longer I ſhould ſtay " with them here (if they continue im- " penitent) it would but make my Grief " more intolerable, to think when I leave " them, that *I ſhall have no hopes to ſee* " *them again for ever*.

" But this is not all neither. ——

" My *Body* muſt be uſed as the *Souls In-* " *ſtrument*; and here all that *ſtrength* and " *eaſe* which I have, muſt be uſed for the

" Soul:

" Soul: And truly there is reaſon enough " for it, that ſo there may be eternal hap- " pineſs for *both* together.

" In *Marriage*, the Husband and Wife " ſhould have the *ſame deſign*. Would it " not be inhumane, for the one to have " a deſign which tends to the ruine of the " other? Juſt ſo my *Soul* and *Body* ſhould " have the *ſame deſign*; and the *Body* being " the more vile of the *two*, ſhould be ſub- " ordinate to the *Soul*. And it is a neceſ- " ſary disjunction, either the *Body*, the " *ſtrength*, and *eaſe*, and *members* of it, " muſt be uſed for the *good*, or for the " *hurt* of the Soul; there is no *medium* " *here*.

" Let me then herein make my *Body* " uſeful to my *Soul*, in accompliſhing all " the *good deſigns* of it, which it is capable " of being intereſted in.

" Nor is there any thing elſe worth " ſpeaking of that muſt be foregone, ex- " cept *health*, and the *momentaneouſneſs* of " all bodily Torments, will make *them* " very tolerable.

" *My Reſolutions be*,

" *That* I will not expect, by devo- " ting my ſelf unto the fear of God, to " gain

"gain any thing as to my *Body* in this "World.

"*That* through the Grace of Christ, I "will use the *strength*, *ease*, *health* of my "*Body*, yea my *whole Body*, in Subordination "to my Soul, in the Service of the Lord "Jesus.

With such *Meditations* as these, he kept *mellowing* of his own Soul, and preparing it for the state wherein *Faith* is turned into *Sight*.

But there was yet a more delightful and surprizing way of *Thinking*, after which he did aspire. He considered, that the whole *Creation* was full of Good; and that there was not a Leaf of *Grass* in the Field, which might not make an Observer to be sensible of the Lord. He apprehended that the *idle Minutes* of our Lives were many more than a short liver should allow: That the very Filings of *Gold*, and of *Time*, were exceeding precious; and, that there were little *fragments of hours* intervening between our more stated businesses, wherein *Thoughts* of God might be no less pleasant than frequent with us.

The Elegant and Excellent Meditations of Sir *William Waller*, had particularly

affected him into a commendable Emulation of them; and hence he did attempt to make even the more *common* and more *trivial* occnrrents of humane Life, the occaſions of *Great Thoughts* within him. He would with the *Chymiſtry* of *Occaſional Reflections*, Diſtill *ſublime Spirits* from *earthly Bodies*; and from the view of mean things, fill his nobly imployed Mind with *Leſſons* and *Prayers*, which only the *Father of Spirits* was a Witneſs to.

Some of theſe his *Occaſional Reflections* I find in his private Papers; and one or two, for a *taſte*, I will beſpeak the Reader's acceptance of.

Jan. 8. A. M.

"Being about to riſe, I felt the *cold* in "a manner extraordinary; which inclin'd "me to ſeek more *warmth* in my Bed be- "fore I roſe; but ſo extream was the "*cold*, that this was not feaſible: Where- "fore I reſolved to *dreſs* my ſelf without "any more ado; and ſo going to the "*Fire* in my Cloaths, I ſoon became warm "enough.

"Turn this, *O my Soul*, into an uſeful "Meditation. There is a neceſſity of my *riſing*

" *rising* out of my Bed, the Bed of *Security* " which I am under the power of, and " to *live* unto Chriſt, and to *walk* in the " Light.

" In order hereunto, I muſt put on my " poor Soul the *Garments* which are to be " had from the Lord Jeſus. To awaken " me out of my *ſleep*, and my *ſecurity*, I " am to ſet before me the *Sun*, the Goſ- " pel of the *Sun of righteouſneſs* doth in- " lighten my mind, and tell me, that I " was before muffled up in *darkneſs*; and " that if I continued therein, I ſhould " ſtarve and periſh. I am alſo taught, That " when Men are *convinced* of their miſerable " condition, they will rather endeavour " to Eaſe, and comfort and cheriſh them- " ſelves by ſomething *in themſelves*, than " put on the *ſpiritual Garments* which " the Lord Jeſus Chriſt has provided for " them. An Evil to be by me avoided.

Again, another time.

" Upon *Water* taken from the *Fire*, I " ſaw a *lukewarmneſs* quickly ſeize; like " the frame of Spirit, which many Pre- " tenders to Religion have after a glorious " and affectionate *Profeſſion* of it. Of this

" ſort were ſome among the *Laodiceans* of
" old; which is exceedingly diſpleaſing
" to the Lord Jeſus Chriſt: Whence it is
" that he ſaith, *I will ſpew thee out of my*
" *mouth.* Let me endeavour to beware
" of this hateful and odious frame of Spi-
" rit; and let the contrary thereto be
" my deſire, my endeavour.

Once more.

" Among ſome Gentlemen that were
" ſitting in a Room illuminated with a
" Candle, one beginning to read unto us,
" there was *another Candle* brought unto
" him, for his aſſiſtance in it. Which af-
" forded me ſuch a Meditation as this:

" That thoſe who are to be *Teachers* of
" others, have need of *as much light again*
" as ordinary Chriſtians have. They, if
" any, need a *double Portion* of the *Gifts*
" that are in other Men; and the helps of
" Knowledge that other Perſons have,
" they much more ſhould be furniſh'd
" withal.

" It was not becauſe they had *better Eyes*
" than him whoſe Office it was to Read,
" that they needed but *one Candle*, when
" he had *two* provided for him; but the

" Work

"Work incumbent on him, and expect-"ed from him was the occaſion of it.

But I deſign little more than a *Confirmation* with an *Illuſtration* of my *Hiſtory*, for which, a touch or two upon every Article will ſerve. I am now to add, That this Young Man had a Principal regard unto the *Scriptures* for the Subjects of his *Meditations*, and he was very expenſive of his Thoughts on the *Book of God.* He was daily digging in the *ſacred Mines*, and with delight he fetched thence Riches better than thoſe of both the *India*'s; and he could ſay, *O how I love thy Law! it is my Meditation every day!*

Even in the time of his mortal Sickneſs, he was very angry at himſelf if he had not heard a Portion of the *Bible* read unto him from day to day.

Once when he was near his End, a good part of a day having paſs'd before he had enjoyed his *Meal* of Scripture; he ſaid unto his Siſter with ſome impatience, *Alas! what an ungodly life do I lead! pray come and read my Bible to me; and read me the forty ninth Pſalm.* Indeed he read the Scripture not *curſorily*, but very deliberately, and conſiderately; and as an effect of his doing ſo, he could

give ſuch an account of the *Difficulties* in it, as the moſt not only of *Chriſtians*, but of *Divines* too, would judge an *Attainment extraordinary*. Not long before he dyed, he had read over all the large and great *Annotations* on the Bible, lately publiſhed by Mr. *Pool*, and ſome other Nonconformiſt Miniſters; but having diſpatched thoſe two noble *Folios*, he ſaid unto one that was intimate with him, *Thus have I read the Bible, but I have now learnt a better way!* And *that way* was this. He would oblige himſelf in reading to fetch a *Note* and a *Prayer* out of every *Verſe* in all the Bible; to dwell upon every verſe until it had afforded at leaſt one *Obſervation*, and one *Ejaculation* to him.

He imagined that an incredible deal both of *Truth* and *Grace*, would in this way make its impreſſion upon his Mind, (beſides what Exerciſe of *Wit* it muſt have call'd for) and ſo moſt certainly it would have done; but before he had made much Progreſs in it, the *Chariots of God* fetcht him away to that place in which a *Jeſus* is a *Bible* to the there *perfect Spirits* of the Righteous.

Such a *thinking* Perſon was he; and yet after ſo many kind of *Thoughts* in the day,

day, he could not reſt a Night quietly, unleſs he compos'd himſelf for *ſleeping* by *thinking* a little more.

He knew that no better a Man than one of the *Moral Heathens* propounded a *Nocturnal Self-Examination*, as a *part* and *cauſe* of no little Wiſdom, and that much more a *ſober Chriſtian* ſhould endeavour to maintain a good *underſtanding* of himſelf, by ſuch *Nightly Recollections*. Wherefore before the *Slumbers* of the Evening, this Young Man would put *three General Queſtions* to himſelf, with divers *particular* ones that were ſubordinate thereunto. The Queſtions were,

Queſtion. 1.

What has God's Mercy to me been this day?

Here he conſidered what *favours* God had newly ſmil'd upon his *inward*, or his *outward* man withal.

Queſtion 2.

What has my Carriage to God been this day?

Here he conſidered what *frames*, and *words* and *works*, and what *ſnares* and *ſins* he had newly been concerned with.

Queſtion 3.

If I dye this night, is my Immortal Spirit ſafe?

Of this he judged by his Closure with *God*, as his *best good*, and *last end*, and with *Christ* as his *Prophet*, and his *Priest*, and his *King*, and by his Resolution always to be a *Witness* for the Lord, and an *Enemy* to every Sin: Thô sometimes he would with a more large and long Attention *Examine* his own *Hopes* of Eternal Happiness, for which purpose he had in writing by him, his Bundles of *Marks* and *Signs*, which testifie a Man to be born of God. When he had thought on these things, he was able to lay *himself down in peace and sleep*; but this was a way to keep a Soul *Awake*.

I begin to suspect that my Readers patience is almost expir'd; and therefore I shall cause the Remainder of this *Narrative* to *omit* where it cannot *contract*, what yet is well worthy to be the matter of it.

Fourthly, He was one that *mortified* and *conquer'd* the SINS which were a *Vexation* to him. There were some *Sins* which gave to this Young Man a more violent, and outragious disturbance than he could without much passion bear: These did he contrive and conflict much in his *Oppositions* to, and gave not over till

till he had a certain Proſpect of a *Victory*.

Of all the things which ever troubled him; I know not whether any were more grievous than the *Blaſphemous Injections* which like *fiery* venemous darts inflam'd ſometimes his very Soul within him.

It may be ſome Teſtimony of *Sincerity*, when Perſons are not a little *afflicted* for, as well as *aſſaulted* with, *Blaſphemous Imaginations* about God; which riſe within us in contradiction to all that Reverence of him, which we know not how to lay aſide.

This Perſon on his *Death-bed* complained to me, that *Horrenda de Deo*, Horrible Conceptions of *God*, buzzing about his mind, had been one of the bittereſt of all his Tryals: and I find his *private Papers* making ſad Lamentations over the miſeries of this annoyance. You ſhall read how he did encounter theſe *Fiends*, as one that was no Stranger to the *Wars of the Lord*.

Once in his *Diary*, he ſays;

"Troubled exceedingly with *Blaſphe-*
"*mous Suggeſtions*, my Soul bleeds at the
"thoughts of them.

"O that Chriſt would deliver me from
"them!

give ſuch an account of the *Difficulties* in it, as the moſt not only of *Chriſtians*, but of *Divines* too, would judge an *Attainment extraordinary*. Not long before he dyed, he had read over all the large and great *Annotations* on the Bible, lately publiſhed by Mr. *Pool*, and ſome other Nonconformiſt Miniſters; but having diſpatched thoſe two noble *Folios*, he ſaid unto one that was intimate with him, *Thus have I read the Bible, but I have now learnt a better way!* And *that way* was this. He would oblige himſelf in reading to fetch a *Note* and a *Prayer* out of every *Verſe* in all the Bible; to dwell upon every verſe until it had afforded at leaſt one *Obſervation*, and one *Ejaculation* to him.

He imagined that an incredible deal both of *Truth* and *Grace*, would in this way make its impreſſion upon his Mind, (beſides what Exerciſe of *Wit* it muſt have call'd for) and ſo moſt certainly it would have done; but before he had made much Progreſs in it, the *Chariots of God* fetcht him away to that place in which a *Jeſus* is a *Bible* to the there *perfect Spirits* of the Righteous.

Such a *thinking* Perſon was he; and yet after ſo many kind of *Thoughts* in the day,

day, he could not reſt a Night quietly, unleſs he compos'd himſelf for *ſleeping* by *thinking* a little more.

He knew that no better a Man than one of the *Moral Heathens* propounded a *Nocturnal Self-Examination*, as a *part* and *cauſe* of no little Wiſdom, and that much more a *ſober Chriſtian* ſhould endeavour to maintain a good *underſtanding* of himſelf, by ſuch *Nightly Recollections*. Wherefore before the *Slumbers* of the Evening, this Young Man would put *three General Queſtions* to himſelf, with divers *particular* ones that were ſubordinate thereunto. The Queſtions were,

Queſtion. 1.

What has God's Mercy to me been this day?

Here he conſidered what *favours* God had newly ſmil'd upon his *inward*, or his *outward* man withal.

Queſtion 2.

What has my Carriage to God been this day?

Here he conſidered what *frames*, and *words* and *works*, and what *ſnares* and *ſins* he had newly been concerned with.

Queſtion 3.

If I dye this night, is my Immortal Spirit ſafe?

Of this he judged by his Closure with *God*, as his *best good*, and *last end*, and with *Christ* as his *Prophet*, and his *Priest*, and his *King*, and by his Resolution always to be a *Witness* for the Lord, and an *Enemy* to every Sin: Thô sometimes he would with a more large and long Attention *Examine* his own *Hopes* of Eternal Happiness, for which purpose he had in writing by him, his Bundles of *Marks* and *Signs*, which testifie a Man to be born of God. When he had thought on these things, he was able to lay *himself down in peace and sleep*; but this was a way to keep a Soul *Awake*.

I begin to suspect that my Readers patience is almost expir'd; and therefore I shall cause the Remainder of this *Narrative* to *omit* where it cannot *contract*, what yet is well worthy to be the matter of it.

Fourthly, He was one that *mortified* and *conquer'd* the SINS which were a *Vexation* to him. There were some *Sins* which gave to this Young Man a more violent, and outragious disturbance than he could without much passion bear: These did he contrive and conflict much in his *Oppositions* to, and gave not over till

till he had a certain Proſpect of a *Victory*.

Of all the things which ever troubled him; I know not whether any were more grievous than the *Blaſphemous Injections* which like *fiery* venemous darts inflam'd ſometimes his very Soul within him.

It may be ſome Teſtimony of *Sincerity*, when Perſons are not a little *afflicted* for, as well as *aſſaulted* with, *Blaſphemous Imaginations* about God; which riſe within us in contradiction to all that Reverence of him, which we know not how to lay aſide.

This Perſon on his *Death-bed* complained to me, that *Horrenda de Deo*, Horrible Conceptions of *God*, buzzing about his mind, had been one of the bittereſt of all his Tryals: and I find his *private Papers* making ſad Lamentations over the miſeries of this annoyance. You ſhall read how he did encounter theſe *Fiends*, as one that was no Stranger to the *Wars of the Lord*.

Once in his *Diary*, he ſays;

"Troubled exceedingly with *Blaſphe-*
"*mous Suggeſtions*, my Soul bleeds at the
"thoughts of them.

"O that Chriſt would deliver me from
"them!

"them! they make my Life unpleasant. I "do believe that *Satan* never struggled so "hard to keep any one from Christ, as "he has done to keep me!

"From hence I learn, 1. My great En-"mity *to*, 2. My great need *of*, the "Lord Jesus Christ.

At another time:

"Troubled with *Blasphemous Thoughts*, "I learn from hence,

"1. Seeing these would have me to en-"tertain a *low esteem* of Christ and God, "I will endeavour to have a more high "and eminent *Esteem* of God and Christ.

"2. Seeing these do so perplex me "*continually*,

"I learn, that I am unable of my self "to raise *good Thoughts*, much less to per-"form *Good Acts* of Obedience. I would "be deeply *humbled*, that my Soul should "be thus *defiled*.

"*Seeing*, I have often so much Expe-"rience and stirrings of Enmity in my "Soul to God, I would be excited "thereby more heartily to cleave unto "him.

Once

Once more.

"I hope I have now got ſtrength over "my *Blaſphemous Thoughts*, after this "manner.

"1. *Humbling* my ſelf under a ſenſe of "my own vileneſs and wretchedneſs.

"2. *Praying* earneſtly for the removal "of the Enmity that is in my Soul to "the things of God; eſpecially as to this "matter.

Thus diſcreetly did he manage the *Shield of Faith* againſt thoſe barbed Arrows of Hell: Nor did his other Corruptions eſcape the *Offenſive*, as well as the *Defenſive* Weapons of his Soul.

Under the moſt furious of their Aſſaults, I find this to be one of his *honourable Retreats*.

"For the Relief of my Soul under the "Power of *Corruption*; Let me by *Faith* "apply theſe *Scriptures*.

"Firſt, *Rom.* 6. 14.

"Secondly, *Ezek.* 36. 26.

"Thirdly, *Mic.* 7. 19.

"Fourthly, *Zech.* 13. 1.

"Beſides *Zech.* 9. 12. *Mat.* 16. 18. *John* "12. 31. and *Rom.* 16. 20. and theſe Conſiderations:

Firſt,

"*First*, Chriſt is a *compleat Redeemer*,
" *Heb.* 7. 25. 1 *John* 1. 7. *Heb.* 9. 14.

"*Secondly*, God's *Infinite Power* is en-
" gaged on my behalf, if I be in Cove-
" nant with him.

"*Thirdly*, God will perfect *Holineſs* where
" he hath begun it.

In ſuch Engagements as theſe againſt his *Inviſible Adverſaries* he continued, until he is now a *Conquerour, and more than a Conquerour.*

Fifthly, He wns one that wiſely prepared for the CHANGES that were before him. It is a Remark in one of his Papers: "*I think it convenient for me to ob-*
"*ſerve the Temptations, I am, or ſhall be*
"*obnoxious to, and get ſuitable Remedies*
"*againſt them.*

He ſeem'd indeed to have a ſtrange *Preſage* of what he was to meet withal, and O how he laid in that he might not be *unprovided* for it! A *prudence* rarely ſeen among the Children of Men, whoſe *Miſery* is great upon them becauſe they *know not their Time.*

There were eſpecially two Calamities which he had a fore-boding of, Diſmal *Pain*, and Early *Death*. As for his *Pain*, he was it ſeems to undergo exquiſite Anguiſhes,

guiſhes, for many Months before his Diſſolution; but before ever it came upon him, how ſtrangely did he fortifie himſelf againſt it! He ſaid in his Diary ſome Years before he left the World,

Sept. 2.

"I had not in the *morning* time enough "for *ſolemn Meditation*: Great deadneſs "and dulneſs was in my Heart, as to "*Spiritual Thoughts* afterwards; the Rea-"ſon was becauſe I *did not perform my ſo-"lemn Meditation as I ſhould.*

"I had now apprehenſions that I muſt "undergo ſore *Tryals*, and *Conflicts*, and "great Afflictions.

"Wherefore it did highly become me "to get as great a meaſure of *Grace*, as "the opportunities which I enjoy may "afford, and therefore I purpoſe to be "more ſerious in my Meditations, not "omitting other Duties therewithal.

"I ſee my Reſolutions muſt *every day* "be renew'd, as to great diligence in "my ſerving God.

"And ſince I muſt expect great *Afflictions*, "I muſt make it my daily work by ſo-"lemn *Meditation* to go over the whole

"*Body*

" *Body of Christianity*, and particularly to " have daily Thoughts on the *Condescenti-* " *on of Jesus Christ*: I must also endeavour " to get a large measure of *sanctified know-* " *ledge*; wherefore,

" *First*, There is need of *Earnest Prayer*; " and

" *Secondly*, Of very *holy walking*.

" *Thirdly*, Of entertaining the *Truth* " with greatest Affection; and

" *Fourthly*, Looking on it *as it is in Jesus*; " and

" *Fifthly*, Solemn *Meditation*; and

" *Sixthly*, Much *Reading*; and

" *Seventhly*, *Living* upon the Truths " which I know, and *Thankfulness* for the " Knowledge which I have already.

And at another time there was this written in his Diary.

" This Morning I meditated about a " part of *Self-denial*; Namely, the deni- " al of Bodily *Health*, and of *ease* from " Torment.

" My *Resolution* was, that it was bet- " ter to part herewithal, than to *sin*. " I hope there is a *thorough purpose* in my

" Heart

"Heart to perform accordingly, when I "ſhall be call'd thereunto.

"I do feel the ſtirrings of *ſelf* in my ſelf "this day: *It* would fain be in the Throne "of God within me; but I am reſolved "*Chriſt* ſhall be my *King*.

And as he thus *put on the whole Armour of God*, that he might be able to ſtand when he ſhould be tryed, ſo he found the benefit of it when he came into the *Field*. Few in the World ever bore ſuch Dolors with ſuch a ſilent and a quiet and compoſed *Temper* as he. Some that were intimate with him, would ſay, *He was one of an Iron Patience*, and *they had rarely if ever ſeen ſuch a patient* Patient. But his *Death* he ſeem'd all a long moſt careful to be ready for.

In his Papers.

Meditations on the four laſt things, Was a *Title* mentioning a *Subject* of his moſt ſolicitous Contemplations. Above *three Years* before his *Tranſlation*, his Diary hath ſuch a Note as this.

Speaking to Day ſomething concerning "my *Commencement*, I was ſtrangely ſur- "prized, and had many Thoughts, yea "Perſwa-

In the Margin he wrote, *Deceived.*

"Perſwaſions, *That I ſhould not live.* He then.——

"*Reſt.* What may be the *Import* here-
"of I cannot tell; yet I gather thus much:
"*That it is incumbent on me without fur-*
"*ther delay, to make my Calling and Election*
"*ſure.*

He hath alſo left behind him, *ſome Meditations, tending to the Exerciſe of Repentance and Faith and Preparatiun for Death,* as he hath himſelf intituled them; but the Reader by this time will eaſily pardon my forbearing the Communication of them.

Indeed, *Preparation for Death,* in one word contains the ſubſtance of what he had been doing divers Years before the *King of Terrors* took his *Clay Houſe* away.

And as he was deſirous to prepare for what *Paſſive Obedience* he might be put upon, ſo he was loath to have his Heart not well ordered or furniſhed, when *active Obedience* might be called for at his hands. Tho he never liv'd to preach any other than ſome *private Sermons,* yet he was not unthoughtful of the Time when *publick Ones* might be expected from him. It may not be unuſeful for me to inſert one of his *Meditations* here; it runs in ſuch terms as theſe.

"*Whether*

¶ *Whether I ſhould be a Miniſter?*

"I conſidered all *Objections* which Per-
"ſons might make againſt it, and anſwer'd
"them every one. But *one Objection* ſtartled
"me more than the reſt, to wit, *Perſonal*
"*Unfitneſs*, from my *Hebetude*, or want
"of Invention. To which I anſwer'd,
"with minding that Promiſe in *Exod.*
"3. 12. *Certainly I will be with thee.* And
"the beginning of *ver.* 18. *They ſhall hearken*
"*to thy voice.* And where God finds *work*,
"there he will give *ſtrength.* I likewiſe
"conſidered 1 *Chron.* 28. 10, 20. and
"*Mat.* 28. 19, 20. and *Joſh.* 1. 9. and
"*Judg.* 6. 12, 14.

"And then I thought with my ſelf, That
"as for *living in a remote Part of the Coun-*
"*trey*, I ſhould be willing thereunto, if ſo
"I might do Service for God, and bring
"Glory to his Name. And whilſt I was
"muſing on theſe things, I was melted
"into a frame, that I thought heretofore
"I ſhould never be in, namely, *humble*
"*Submiſſion to the good Pleaſure of God,*
"*however he ſhould diſpoſe of me.* I knew,
"that though I were *Reproached* for what
"*meanneſs* I ſhould this way be expoſed

" unto, there is an Anſwer in *Rom.* 1. 16. " and in *Mark* 8. 38. and in *Pſal.* 31, 19. and " in *Prov.* 16. 7. and in *Pſal.* 37. 5, 6. So " were the Apoſtles, 1 Cor. 4. 3, 9. If I *ſerve* " Chriſt, God will *honour* me, *Joh.* 12. 26.

Every one muſt own, that however ſuch things as theſe, in an *old* Man, may be below our Admiration; yet in a *young* Man, that out-lived not the Years which the *Nodes* of the *Moon* take to diſpatch a Revolution, they deſerve a *Memory* among them that may be Edified by ſuch *Exemplary Practices*. Indeed, he was himſelf Extreamly unſenſible of the leaſt *worth* or *ſhine* adorning of him; and in his whole Deportment he diſcovered a modeſt, an humble, and a reſerved *mein*; which might be reck'ned to bear little *proportion* with his other Accompliſhments, were it not that the more *gracious* Men are, the more humble they always are; and they are the *Fulleſt* and *Richeſt* Ears of Corn, which moſt hang down towards the Ground. But while he in a ſort wronged himſelf, to eſcape the *bane* and *blame* of *Pride*; it is a piece of *pure Juſtice* in the Survivers, to *Embalm* the Name of a Perſon thus deſirable, ſince he is gone thither where he has

has no *Chaff*, to take fire at the ſparks of our Praiſes.

Sic oculos, ſic ille manus, ſic ora ferebat?

Such a *young* Man as this it is that the Church of God is now deprived of! What a *Bleſſing* might his Living have proved unto the World! But as the *Long-liv'd Patriarchs*, before the Flood, have ſtill that Clauſe introduced of them, *And he died*; which Clauſe awakened and Converted a Perſon of Quality, who came in occaſionally while the Miniſter was reading the *Fifth Chapter of Geneſis* to the Congregation; ſo muſt I now ſay of the *Short-liv'd Perſon*, whom we have been paying our laſt Reſpect unto, He lived thus *long* in a little time, *And he died.*

Before I break off, I muſt relate,

III. *His* DEATH.

Too *ſoon* and too *ſad* a thing for me to mention without Sighing, *Ah my Brother*, in my Lamentation over it. He had contracted an univerſal *Ill Habit* of Body; which was attended with a particular ge-

neration of *Ill Humours*, where the *Os Ileon* and *Os Sacrum* joyn; from whence it fell into his *Thigh*, until there was a very large collection of it there.

There was an *Inciſion*, with mature Advice made into the *Tumour*, about a Month before his Expiration, which gave good hopes of his Recovery into a capacity of ſerving the Church of God; but the *Circulation*, which was now given unto the *putrid Juices* which his Blood, through his continual and ſedentary Studies, had been annoyed withal, ſoon inkindled a Fever, which burnt aſunder the thread of this pious Life.

One might ſuppoſe, that ſuch a *walk with God* as the Reader has newly had Pourtrayed before him, ſhould End in *Raptures*, and *Extaſies* of *Aſſurance*; but I am to tell him, That this young Perſon had them not. And there wanted not Reaſon for it. For his *Natural Diſtemper* diſpoſed him to what is contrary to *Joy*; but his Deep Humility had a greater ſhare in the *Jealouſies* and *Suſpicions* which he would ſtill cheriſh of himſelf. He was indeed ſo afraid of being an *Hypocrite*, that he would ſcarce allow himſelf to be called a *Chriſtian*; and he did not care ſo much

much as to tell any of his own *Experiences*, no, nor his *Inclinations*, unleſs to one or two Divines, who kindly refreſhed him with their daily Viſits; and with them too he would uphold his Diſcourſe only in *Latin*, if any one elſe were by.

Never did I ſee more Caution againſt *Hypocriſie*, than what was in him; and a certain *Self-abhorrence* accompanying of it, cauſed to proceed from him no Expreſſions, but thoſe of an *Abaſed Soul*. When his Brother having recited the Terms of the *Goſpel* to him, with a deſign to obtain from him a Renewal of his *Explicit Conſent* thereunto, asked him, *Whether he did not judge himſelf Sincere in that Conſent?* He only replied, *I ſhould think ſo, if it were not for the Seventeenth of* Jeremiah, *and the Ninth.*

He was *Dejected*, yet not *Deſpairing*; and he diſcovered a wonderfully *Gracious*, when he had not a *Joyful* Frame. He was all made up of Longings and Breathings after *all the Fulneſs of God*, when he could not or would not pretend unto any Confidence of his *Acceptance* with the Lord.

In the time of his *Health*, he had not been without the comfortable Perſwaſions for which he *follow'd hard after God*. In one place, I find him ſaying (on ſuch a

day) *I had Fears leſt I did not love the Bleſſed God; but yet I was ſure I deſired to keep his Commandments.* Another time ſo; *For Three quarters of an Hour, I pleaded earneſtly for Aſſurance of the Love of God unto me, and I ſaid,* As many as received Chriſt Jeſus, to them he gave power to become the Sons of God; *and I did receive Jeſus Chriſt, as the Free Gift of God; and received him, to ſave me on his own Terms: I choſe him to be my Prieſt, and Prophet, and King. Now I begg'd of him, that he would manifeſt his Acceptance of me, and give me the Spirit of Adoption: I had then, I hope, ſome Aſſurance.* But when *Sickneſs* came, he was loth to own a clear *Title* to the Reſt of God: Yet before he died, he ſuffered ſome ſober Intimations of his *hopes* to fall from him. There was a good Man in this Land, whoſe laſt words yet were, *It had been good for me that I never had been born.* The words of this humble Self-loathing Young-man, were of another ſtrain. In the laſt Night, that we had him with us, he would have his Watcher to read, *The Song of Simeon,* unto him, *Now letteſt thou thy Servant depart in Peace:* And in the Morning after, he ſaid, *I have now been with Jeſus Chriſt!* which, from ſuch a little Speaker as he,

we could not have his Explication of.

In one of his laſt Minutes, a faithful Miniſter ſaid unto him, *Find you not Comfort in the Lord Jeſus Chriſt?* To which he made only this diſcreet and humble Anſwer, *I Endeavour to do thoſe things which will iſſue in Comfort*; and then he quickly ſurrendred up his Redeemed and Renewed Soul unto him who had *loved him, and waſhed away his ſins in his own blood.*

Thus he went away to the heavenly Society, where he is beholding the *Face of God in Righteouſneſs*, and ſolacing himſelf in the Company not only of his bleſſed *Grandfathers*, and *Uncles*, and all the *Spirits of the Juſt*; but of the amiable *Jeſus* himſelf, which is by *far the beſt of all.* His *Tears* are all dried up, his *Fears* vaniſhed away, and his *Hopes* more than anſwered in *Joys unſpeakable, and full of glory.*

His *Elder Brother* having thus written of him, now ſatisfies himſelf in the Duty therein done to God and Man; and would keep *waiting* for his own *Change*, until, *Thy Free Grace, O my God, ſhall give unto the moſt miſerable Sinner in the World, an admiſſion into* Emanuel's *Land.*

Finiſhed *Octob.* 29. 1688.

Cotton Mather.

One that had an Acquaintance with him, did him the Juſtice of weeping over his Grave ſuch an *Epitaph* as this.

INncloſed in this ſable Cheſt,
The Hoſt once of an heavenly Gueſt
Here lyes: *Upright* Nathanael,
True Off-ſpring of God's Iſrael.
Him Dead, *how term we, from his Birth,*
Who liv'd *in* Heaven *whilſt on Earth?*
His Head *had Learnings Magazine,*
His Heart *the Altar, whence Divine*
Whole Hecatombs, *which Love had fir'd,*
Of high Praiſe, *and warm* Pray'r *aſpir'd:*
His Life, *the* Decalogue *unfolded;*
A Meat-off'ring, *his* Speech *well-moulded;*
His rare Devotion, *ſuch now ſeen,*
A ſign of Ninety *at* Nineteen.
Years *but in Bloom,* Grace *at full Growth;*
Angels, *you* Know *and* Think *his Worth.*
Thus Time, *Youth's Glaſs, Turn'd e're twas Run,*
And Ages too, before begun.

Reſt, glorious Duſt, *and let thy perfum'd Name*
Sound in the Trumpets *of Immortal Fame.*
For thô Times *Teeth* Mauſolæan *Monuments deface,*
They'll never gnaw thy Name *which with the Stars has place.*

Poſuit, R. Hale.

FINIS.

SEVERAL

SERMONS

CONCERNING

WALKING

WITH

GOD,

AND THAT

In the Dayes of Youth:

PREACHED

At *Boſton* in *New-England.*

By *Cotton Mather*, Paſtor of a Church there.

1 King. 18. 12. —— *But I thy Servant fear the Lord from my Youth.*

1 Chron. 34. 3. —— *While he was yet young, he began to ſeek after the God of David his Father.*

LONDON,

Printed by *J. Aſtwood* for J. Dunton, at the *Black Raven* in the *Poultrey*, over againſt the *Compter*. 1689.

THE WALK OF HOLY and HAPPY MEN.

GEN. V. 24.

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים

And Enoch *walked with God.*

BEhold, in theſe words the *Picture* of a great and a good Man, which indeed, like a *well-made* Picture *looks* upon, yea, more than ſo, *ſpeaks* unto us all; nor is it a *common* Picture for this alſo, that the *Walk* as well as the *Face* of

of the Perſon is repreſented in it. This Chapter contains a Catalogue of thoſe *Antediluvian* Patriarchs, in whom the *Church* of God, and the *Line* of Chriſt was continued from *Adam* to *Noah*. The ancient Heathens expreſſed their broken Traditions of our *Noah* in rude Notions of one *Janus*, a Man, a god, and I know not what, with two Faces on him, becauſe *Noah* had the Proſpect of *two Worlds* before him: We may all ſhare with *Noah* in this Priviledge; the Affairs of the *Old World* as well as of the *New* do arrive to our Notice; in this Chapter particularly we have a Muſter of renowned Men that lived *before the Flood*. Indeed about the moſt of them, there is little recorded beſides their *Age* and their *End*. Eccleſiaſtical Hiſtory relates, that a Perſon of Quality accidentally coming into a *Meeting-houſe*, where the Miniſter was reading the fifth Chapter of *Geneſis*, thoſe words recurring ſo often in it, *And he Dyed! And he Dyed!* they ſtruck to, they ſtuck in the Heart of him, and cauſed him that was a *mortal* to become a very *ſerious* Man: God grant that *another* clauſe in the Chapter may have this day as good an effect upon us all.

One

One of the *Worthies* in this Roll (*Enoch* by Name) can have no Report made of his *Death*; but inſtead thereof, we find a twofold Remark made upon him. *Firſt*, We have the *Character* of *Enoch*: 'Tis once and again ſaid of him, *He walked with God*; a *peculiar ſanctity* he ſeems therein to be ſet forth as an Inſtance of. *Secondly*, We have the *Bleſſedneſs* of *Enoch*; 'tis ſaid, *He was not, for God took him*: A *Tranſlation* is intended by that Phraſe, as it is by the Apoſtle elſewhere explained. It ſeems that this notable *Preacher* of Truth, and *Witneſs* for God, at laſt withdrew from the ſight of Men: They asked, they wondred, what was become of him, and probably they ſought in all corners for him, 'till they underſtood that the *Angels* of God had carried him away. Not only the *ſpirit*, but the *body* too of this excellent man, has now been among the Angels in Heaven for ſome hundreds, above four thouſand Years.

But it is now time to Obſerve,

Doct.

To walk with God is the ſingular Commendation of Holy and Happy men.

Prop.

Prop. I.

To *Walk with God* is the Commendation and Attainment of ſome that *live on Earth:* Here and there a Perſon is to be met withall, whoſe Priviledge it is *to walk with God.* It is to be enquired, *What is it to walk with God?* What is that rare, myſterious, laborious thing? in ſhort, we then *Walk with God,* when we maintain *Communion* with God in all the *motions* of our Lives. Every Man has a *Walk* in the World. The *Life* of Man is the *Walk* of Man. It may be ſaid unto each Man, as in *Eccleſ.* 9. 10. Man, *Thou art going.* A *Walk* is a progreſſive continued thing, made up of many *ſteps:* Thus a *Life,* 'tis made up of many *thoughts,* many *words,* many *deeds.* A Man is *with God,* when he *ſees* God, and *owns* God: Then therefore do's a Man *Walk with God,* when he *lives* in multiply'd Acts of *Reſpect* and *Homage* unto the Lord. It is the Command in 1 *Pet.* 1. 15. *Be ye Holy in all manner of Converſation*; it may be rendered, *Be Holy in every turn:* While we *Walk,* we *Turn* every day, now to one Object, now to another: Well, when we are *with God* in

in *every Turn*, then we *Walk with God*. A *Walk with God* is in ſhort, that *godly*, that *ſober*, that *righteous* Life which the *Word of God* adviſeth us unto. It was the ſpeech of the Pſalmiſt, in *Pſal.* 26. 11. *I will walk in mine Integrity*; and in *Pſal.* 86. 11. *I will walk in thy Truth*; and in *Pſal.* 116. 9. *I will walk before the Lord*: All this is *to Walk with God*. We read in 2 *Cor.* 5. 7. of a *Walk by Faith*; and in *Rom.* 8. 1. of a *Walk after the Spirit*; and in *Gal.* 6. 16. of a *Walk according to Rule*; this is a *Walk with God*. Two things are comprized in it.

Firſt, In a *Walk with God* there is an uninterrupted performing of *Worſhip* to God. We ſhould be often *with God* in the Exerciſes of his *Natural* and *Inſtituted* Worſhip. There are certain *Mountains* of Devotion, of which we ſhould ſay as *Peter* in the Mount, *It is good to be here!* and we ſhould be ever now and then Converſing with the Almighty there; this 'tis to *Walk with Him!* There is the Duty of *Praying* to God, our *Lives* are to be filled with it: We ſhould (may I ſo ſay) *Walk* upon our *Knees*. To *Talk* much with God is to *Walk* much with him. The *Walker with God* may ſay with *Paul* in 2 *Tim.* 1. 3. *I ſerve God, and without ceaſing, I have my prayers*

Prayers night and day. There is again the Duty of *Hearing* from God, our *Lives* are to be fill'd with it. To *Sit* before God is to *Walk* with him. We ſhould often *Go up to the Houſe of the Lord*; that is, to take a *Walk* in his bleſſed Company. The *Walker with God* will upon every occaſion ſay, as the Pſalmiſt in *Pſal.* 85. 58. *I will hear what God the Lord will ſpeak.* There is likewiſe the Duty of *Thinking* on God, that is a *Walking* with Him. We ſhould not for any long while together have God out of our *Mind*, then he will not be out of our *Walk*. The *Walker with God* may ſay as *David* in *Pſal.* 139. 17, 18. *How precious are thy thoughts unto me, O God! when I awake, I am ſtill with thee.* In a word, all the appointments of God, wherein he vouchſafes to us a *Fellowſhip* with Himſelf, our *Walk* it ſhould be, that is, our *Courſe* and our *Trade* to be therein waiting upon the Lord.

Secondly, In a *Walk with God* there is a continual Acting of *Grace* on God. A *Walk* with God lies in a *ſenſe* of God alwayes upon the Soul. We ſhould be able to ſay as he in *Pſal.* 16. 8. *I have ſet the Lord always before me*; ſo ſhall we *Walk* with the Lord. We are to *Walk* always under the

the *Awe*, and under the *Eye* of the great God. As now, the *Walker* with God will always be ſenſible of God as his *laſt End*. It was becauſe *Aſaph* did *walk* with God, that he ſaid in *Pſal.* 73. 25. *Whom have I but God?* The *Walker* will always be ſenſible of God as his *beſt good:* It was becauſe *Jeremiah* did *walk* with God, that he ſaid in *Lam.* 3. 24. *The Lord is my portion, ſaith my ſoul, I will hope in him.* The *Walker* with God will always be ſenſible of God, as his *only Helper*. When a Man *walks* with God, he is perpetually ſaying as the Pſalmiſt in *Pſal.* 121. 2. *My help cometh from the Lord, which made Heaven and Earth:* His *Ejaculations* therefore particularly are innumerable: And the *Walker* with God cannot but be ſenſible of God as his *omniſcient* and *omnipreſent* Judge. It will be an apprehenſion always running in the Soul of ſuch a Man, which we have in *Pſal.* 139. 7. *Whither ſhall I flee from the preſence of the Lord?* In a *Walk* with God a Man has evermore his Heart within him, admiring and adoring the God of Heaven on ſuch accounts as theſe: Theſe *Notions* of God, theſe *Viſions* of God accompany ſuch a Man every where, and influence all his *Walk:* Thus does he *Acknowledge God in all his wayes.*

'Tis ſaid in *Prov.* 23. 17. *Be thou in the fear of the Lord all the day long*; even ſo maintain thou a *ſenſe of the Lord all the day long*: This 'tis to *Walk with* Him.

Prop. II.

They are both *Holy* and *Happy* Men that thus *Walk with God*: This is the Prerogative of them that have God with them in all their *Walk*.

1. The *Walker with God* is a very *Holy* Man: What is true *Holineſs?* Many miſtakes have there been about that glorious thing: A Man may be *Orthodox* in his Perſwaſions, and yet not be *Holy*: A Man may be very *auſtere* and *ſevere* in his Practices, and yet not be *Holy*: You may ſay of a Man, *That he has a Righteouſneſs equal to that of the Scribes and Phariſees*, and yet the Man may be a ſtranger to true *Holineſs* after all. O but when once it can be ſaid of a Man, *He walks with God!* then, then *Holineſs* is to be ſeen upon him.

To Walk *with* God, is to Walk *like* God. Now the more *like* to God any Man is or do's, the more *Holineſs* there is in ſuch a Man. 'Tis the Attribute of God in *Exod.* 15. 11. *O* Lord, *Thou art glorious in Holineſs:*

neſs: and in *Hab.* 1. 13. *Thou canſt not look upon Iniquity.* The Nature of *Holineſs* lies in a *Dedication* unto God: A thing *Dedicated unto God*, by the Diſpoſal of another, has a *Relative Holineſs* belonging thereunto. A Man *Dedicated* unto God by his own hearty Reſignation and Conſecration of himſelf unto the Lord, ſuch an one hath in him a real Holineſs. Well, the *Walker* with God is an *Enoch*: *Enoch* is in Engliſh as much as to ſay, *A Dedicated Man*: The Man that is *with* God, is alſo *for* God, and him alone: This is *Holineſs* in the *Exaltation of it*. The Holy Dr. *Uſher* being deſired to write about *Sanctification*, with Tears lamenting the defect of it in himſelf, gave this Deſcription of it, —— *It is for a Man to be in the offering up of his Soul continually, in the flames of Love, as a whole burnt-offering to God in Jeſus Chriſt*: Now in a *Walk* with God, a Man is every day doing ſo. In fine, When *Moſes* had been *with* God in the Mount, we read in *Exod.* 34. 35. It made his *Face* to *ſhine*. A Man whoſe whole *Walk* is with God, muſt needs derive much *Grace* from God, a *ſhine*, a glory, a luſtre of *Holineſs* will be ſeen upon ſuch a Man.

2. The *Walker with God* is alſo a very

Happy Man: The Pſalmiſt hath well determined where *Happineſs* is to be found, in *Pſal.* 73. 28. *It is good for me to draw near to God:* By the ſame Reaſon we may every one ſay, *It is good for me to walk with God.*

Happineſs properly lyes in the *Conjunction* of a *Thing* with ſuch a *good* as the Appetites and Faculties of that thing are ſuited unto. Well, *Walking* with God cannot be without an *having* of God: God and Man do mutually *poſſeſs* each other in this bleſſed thing. Now the Soul is in *conjunction* with ſuch a *good* as anſwers all the boundleſs Cravings of it. The *Soul* of Man hath placed in it by the *Hand* of God, a reſtleſs raging deſire after an *Infinite* and an *Eternal* good: Until it find this, it pines, it frets, it is all on a light fire, like the *Hart panting after the water-brooks:* When it has got this, it is then at eaſe, and with a wonderful delight it cries out, *This is all my Salvation, and all my deſire.* Behold then the *Happineß* of a *Walk with God*; it hath no leſs than that vaſt thing, *ſatisfaction* in it. All Men are ſeeking after *ſatisfaction* every day; O but who finds this *Pearl of great price?* Where is it? The voluptuous *Epicure*, he thinks with *Belſhazzar*, *It is*

to

to be found in Cups and ſenſual Reliſhes: The Covetous *Muckworm* he thinks with *Achan golden Wedges will rive into the bowels of it:* The ambitious *Hector* he thinks with *Haman, an high Chair of ſtate will help a man to reach unto it:* And the contemplative *Scholar* he imagines *that it is folded up in the leaves of his Books, which he knows no end of looking into:* Theſe are all deceived. In the mean time the *Walker* with God ſays, *I have found it. Enoch* has it. For,

Firſt, A *Walk* with God brings a Man to the enjoyment of an *Infinite* good. The Man has *God* with him now, and *one* God is enough to ſupply all our *Wants,* to relieve all our *Woes:* It is ſaid in *Phil.* 4. 19. *God ſhall ſupply all your Need.* When an Immortal Soul has try'd all the Objects in the World, it yet gapeth and gaſpeth after more, it ſtill cryes, *Give, Give,* after all: But there is enough in *one God,* enough to feed and fill that Soul, whoſe *Deſire is enlarged like Heaven* it ſelf. There is Infinite *Truth* in God, there is Infinite *Good* in God; he is the *God of all Conſolation.* The *Jews* have a Fable of their *Manna,* that whatever a Man had a mind to *taſt,* the *Manna* ſtill had the *taſt* of that thing: This is to be affirmed of our God; there

is in God *all that we can ask or think*, yea, and infinitely more. He that *walks* with God, *walks* with him that ſaith as in *Gen.* 17. 1. *I am the Alſufficient God, walk before me.*

Secondly, A *Walk* with God brings a Man to the Enjoyment of an *Eternal good.* The Man has now the *Portion of the Righteous*; and what an one is that? We are told in *Pſal.* 37. 18. *Their Inheritance ſhall be for ever.* A virtuous young Man among the Primitive Chriſtians, when there was *Muſick* and *Feaſting* in his Fathers Houſe, retired from it, with ſuch Thoughts as theſe, *Here are delicate things, but they are ſhort-lived things, they will be at an end anon; I will therefore go to my God, who is the good part can never be taken away.* Truly whatever Creatures we ſhould content our ſelves in the Preſence of, all thoſe Creatures are like the *Moon* in the Increaſe; they ſhine for a few Hours perhaps, but they go down and all is dark before the morning. The *Soul* of Man is an *Eternal* thing, it ſhall ſtand like a *Rock* in the Sea of *Eternity*: The things of this World ſhall *periſh*, but thou, O Soul, ſhalt *endure*; they ſhall *wax old like a garment*, but *thy years have no end*, O thou never-dying Soul. A Soul

muſt

muſt have a more *enduring ſubſtance* than any thing here below, for the refreſhment of it, otherwiſe it is moſt wretchedly provided for; it will ſtarve, and languiſh, and periſh for evermore. Now he that *Walks* with God *meets* with that; all other things that we *Walk* withal, will take their *leave* of us: But God, our God hath ſaid, as in *Heb.* 13. 5. *I will never leave thee nor forſake thee.*

So *Happy* is the Man that *Walks* with God. The excellent Miniſter of *Nola*, when the *Barbarians* plundered him of all he had in the World, he lifted up his Eyes to Heaven, and ſaid, *Domine, ne excrucier ob Aurum & Argentum, tu es mihi omnia*; Lord, I have *All* in *Thee*, ſo that I am ſtill *Happy* enough, though I have no *Gold* and *Silver* left unto me: *This is the Bleſſedneſs of the Man that walketh with the Lord*; his God and his Happineſs is with him, though the World be laid all in Aſhes before his eyes.

USE I.

A Great *Rebuke* hence falls upon ungodly Men: The Apoſtle could ſay, in *Phil.* 3. 18. *Many walk, of whom I tell you*

weeping. Truly our *Hearts* are *Flints*, that we do not with *Tears* from our *Eyes* reflect on the *Walk* of the moſt of Men. Do they *Walk with God?* No: They have a *Walk* moſt oppoſite thereunto. Their *Walk* is that in *Eph.* 2. 2. They *Walk according to the courſe of this World, according to the Prince of the Power of the Air.* Their *Walk* is that in 2 *Theſ.* 3. 11. *They walk diſorderly.* Alas! How common is it for men to *leave* the Bleſſed God, and *Walk* with the *World*, yea with the *Devil* too inſtead of him? We read of ſome in *Dan.* 4. 37. that *Walk in Pride.* We read of ſome in *Jer.* 23. 14. that *Walk in Lies.* We read of ſome in 1 *Pet.* 4. 3. that *walk in Laſciviouſneſs:* Do theſe *Walk with God?* 'Tis declar'd of ſome, in *Jer.* 13. 10. that they *walk in the Imaginations of their own Hearts.* Are there not many of thoſe *Walkers* now before the Lord: *Conſcience*, do thine Office: Go and find out the Perſon that ſeldom *Prays* in his *Family*, and more ſeldom in his *Cloſet*: Find out the Perſon that has *not God in all his Thoughts:* Find out the Perſon that can indulge himſelf in thoſe *abominable things which the Soul of the Lord hates:* O tell that Man, that he doth not *Walk with God*, and

and ſet before him the diſmal Conſequences of this ungodly *Walk*. Conſider, O Man, the danger of all the wild, lewd Courſes, that vain Perſons do *Walk* and *Run* into.

Firſt, There is a *Curſe* which thou doſt *Walk* under. Hear the loud Voice of God, in *Lev.* 26. 23, 24. *If you will not be Reformed, but will walk contrary to me, then will I alſo walk contrary to you.* All the Impiety, all the Unrighteouſneſs of thy *Walk* is *contrary* to God. The *Curſe* of God therefore inflicts a *Damage* and a *Miſchief* upon thee, in all his Diſpenſations, that horrible *Curſe* accompanies thee like thy *Garment*, like thy very *Shadow* in all thy wayes.

Moreover, *Secondly*, There is an Hell, which thou doſt *Walk* unto. Methinks that Speech of God is all Thunder, in *Eccl.* 11. 9. *O Young man, walk in the wayes of thine Heart, but know thou, that for all theſe things, God will bring thee into Judgment.* This, even this is the warning of the moſt High God, unto every Unreclaimed Sinner; Well, if that be thy *Walk*, take it; but *know thou*, that the End of ſuch a *Walk* is *Death*, and *Shame*,

and

and *Ruine* for Evermore. *Know thou*, that the Wrath, the Fiery *Wrath of God comes upon the Children of diſobedience* for ſuch a *Walk* as thine.

Now, *Conſider of this, all you that forget God.* The Pſalmiſt could ſay, as in *Pſal.* 119. 59. *I thought on my wayes and turned.* Ah! *Lord*, That wandring Souls may thus *think* and *Turn*! Poor Soul! Thou art out of the way! O Stop! O Turn! come back from that hideous *Walk*, which leads down to the *Congregation of the Dead!* Come back into the *Walk*, that thrô the *Narrow way* leads to *Life* world without end. Hark! Thy *God* calls after thee: *Return, Return*, O Soul.

USE, II.

And a good *Advice* is hence therefore given to every Man.

O Walk with God! What? would not we gladly be as *Enoch* was? 'Tis ſaid of him by *Moſes*, *He walked with God.* When *Paul* comes to Paraphaſe upon it, he ſo expreſſes it, in *Heb.* 11. 5. *He pleaſed God:* O 'tis *pleaſing* to God, when he ſees Men *Walking* with him. *The Lord hath ſhewed thee, O man! the thing that is good;*

good; and what is it? It is, *Walk humbly with thy God.* 'Tis noted of *Enoch*, That *God took him*: Men in their *laſt Wills* uſually bequeath their *Souls* to God: But many a Man may do well to examine, *Will he take it? will he take it?* Except we are *Walking* with God while we Live, we ſhall not be *taken* by God when we Die. 'Tis only the *Walker* with God, who can expire with that Confidence, in *Pſal.* 49. 15. *He will receive me.* Let us *Walk* with God, and at our *Diſſolution*, we ſhall be *Taken* by him up to the matchleſs and endleſs Glories that are above; He will ſend his Angels, our *Guardians* now, and our *Champions* then, to *take* us unto the *Rivers of Pleaſures at Gods Right Hand for evermore.* Doſt thou *Walk* with God? Behold, that is it that thy *Walk* tends unto. Soul, God and thou ſhalt never *part.* Yea, let us *Walk* with God, and we ſhall be *taken* by him, if the *Deſtruction* of the World ſhould now come upon it. There will a Day come, when ſwift *Lightnings* and hot *Thunderbolts* will conſume this lower World: God knows when this direful horrid Conflagration ſhall begin. But when ever it is, all that *Walk* with God ſhall be caught up to meet the Lord:

He

He will *take* you into the Clouds from the reach of the Sulphureous Flames. *Enoch* foretold the coming of this Fiery Day: They that are like *Enoch*, ſhall even like *Enoch* with a *Tranſlation* eſcape the Terrors of it. O let us *Walk* as the People that believed theſe awful things.

RULE I.

Let us Tread in the *Steps* of the Lord Jeſus Chriſt, and we ſhall then *walk with God:* Part of his Errand into the World, was to ſet us an Example of ſuch a *Walk*. Now we are told, in 1 *John* 2. 6. We *ought ſo to walk, even as he walked.* O look upon the *walk* of him that kept cloſe to God, without one *wry* Step, one *wrong* Step, for above thirty Years together in the World. What a ſort of a *Walk* was His? We read in *Act.* 10. 38 *He went about doing good.* He walked in all manner of *Piety* and *Charity*: He *Walked* in a perpetual endeavour to *pleaſe* and *ſerve* His Father: *Sic oculus, ſic ille manus, ſic ora ferebat*; That was his *Walk*; and it is ſaid, in 1 *Pet.* 1. 21. *He has left us an Example, that we ſhould follow his Steps.* Of late Years among the *Mahometans*, even

even among the Barbarous *Turks* themſelves, there are ſprung up a vaſt Sect of Men, who are called, *The good Followers of the Meſſiah.* Theſe hold that Chriſt is *God*, and that he is the *Redemer of the world*; and they are of ſuch Repute, that it is an Applauſe among them, *You are a Follower of the Meſſiah.* What ſhall be ſaid of us then, if *we* are not the *Followers* of our Bleſſed Jeſus? Verily, the Men of *Arabia* and *Anatolia* will condemn us in the Judgment of the Lord.

RULE II.

Let us *Walk with Good men*, and we do it with *God* Himſelf. If our *Conſcience* be not fearfully ſtupified, it will tell us, *What ſort of men have moſt of God among them.* We are *with God*, when we *Walk* with ſuch as *Walk after the Lord.* Let us *Walk* with good Men in their *Principles*: It was wiſe Connſel, in *Prov.* 2. 12, 20. *To deliver thee from the man that ſpeaks froward things, walk in the way of good men.* There may happen a Controverſie in ſome *Article* of Religion, which perhaps thou haſt neither *Time* nor *Skill* to ſettle thy own Mind about. Obſerve

now,

now, which way the generality of *ſober ſerious, praying* People go: What gratifies *good men* is moſt likely to be the *Truth* of God: Doſt thou ſee which way the *looſe, vile, carnal* ſort of Men go? Then, *Come not into their ſecret, O my Soul.*

Let us *Walk* with good Men in their *practices* too: Look upon their *Mortification*, upon their *Devotion*, upon their *Zeal*, and be able to ſay, as in 2 *Cor.* 12. 18. *Walked not we in the ſame Spirit? walked not we in the ſame Steps?* There has been a famous Tribe of *Scholars* in the World, known by the Name of *Walkers*: 'Tis the Name that all *Chriſtians* may lay claim unto; they are *Walkers.* O be of their Society; ſay truly, *I am a Companion of them that fear God.*

RULE. III.

Let us *Eat* well, that we may *Walk* well. 'Tis written of *Elijah*, in 1 *Kings* 19. 8. *He did eat and drink, and went in the ſtrength of that meat* [eighty Miles] *unto the Mount of God.* Would you engage in a *Walk with God?* Let me then ſay as the Angel to the Prophet, *Ariſe, and*

and Eat, for the walk is too great for thee. A twofold *eating* are we to be urg'd unto: Let us by a *Contemplative* Eating chew upon the *Word* of God. Never do any Men *Walk* with God, like them that can ſay, *Meditation is ſweet unto me.* 'Tis ſaid of *Iſaac*, *He walked in the Fields to meditate:* And indeed, *He walked with God*, when he was alone at that Imployment.

We ſhould after a *Sermon*, retire to *Ruminate* thereupon. We ſhould in an *Evening* reflect upon God's *Mercy* to us, and our *Carriage* to him in the day foregoing: We ſhould often ſingle out ſome *Text* or ſome *Truth* to Exerciſe our Thoughts upon: This will ſtrengthen us for our *Walk*.

Again, Let us by a *Sacramental* Eating Feed upon the *Bread* of God. It is dreadful to ſee what multitudes do turn their backs upon the *Table* of the Lord. Alas! that ever Men ſhould break the *Laws* of God, yea and the *Vows* of God, as they do by this Omiſſion. Art not thou *Baptized*, and now Old enough to be *Confirmed?* Then as often as thou withdraweſt from the *Supper* of the Lord, he ſets that mark upon thee, *There goes a Covenant-breaker out of Doors!*

An-

Anſwer to this, *Haſt thou a ſincere deſire to Walk with God, or no?* If thou haſt not, how dareſt thou ſleep in that horrible Perillous *Unregeneracy?* If thou haſt, then come hither: Come lamenting all thy Infirmities: Let thy weakneſs *quicken* thee, and not *hinder*. O come for thy Food; ſo thou ſhalt *Walk and not faint*; yea, *run and not be weary.*

RULE. IV.

Let us *be* with God, that we may *Walk* with Him. Be alwayes on *God's ſide* againſt *Sins* ſide: All other *ſiding* may be culpable, but this is *Neceſſary*, this is *Praiſe-worthy*: Indeed *Sin*, that calls like *Jehu*, in 2 *King.* 9. 32. *Who is on my ſide? who?* This is the outcry of Superſtition and Profanity; *who is on my ſide? who?* But let me oppoſe that of *Moſes* hereunto, in *Exod.* 32. 26. *Who is on the Lords ſide?* Even ſo, who is on the *ſide* of Godlineſs and Honeſty? Who is on the *ſide* of Holineſs and Sobriety? Who will bear a Teſtimony to all the *Truths*, and all the *Wayes* of the Lord? Let us all be on that *ſide*, and *Walk* accordingly.

RULE

RULE V.

Let us remember that we are *Walking*, and it will be with God.

Keep up the frame of *Mortals*, and the frame of *Strangers* in the World. O Remember as *Joſhua*, in *Joſh.* 23. 14. *I am going the way of all the Earth:* Remember thou art a *Traveller.* The Pſalmiſt ſays, in *Pſal.* 39. 12. *I am a Sojourner with God.* The way to be *with God*, is to remember, *I am a Sojourner*: O Remember this, *I am walking on the Borders of Eternity, every day I am walking apace towards an eternal home.* This will make our *Walk* more amiable than that of the *three things which go well*, or than that of the *four things which are comely in their going.*

THE GOOD END OF A GOOD WALK.

GEN. V. 24.

וְאֵינֶנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים׃

And he was not, for God took him.

THE *Walk* of *Holy* and *Happy* Men, has been the Subject of our Diſcourſe. Behold the *End* of that *Walk*, now offering it ſelf unto conſideration with us. The Pſalmiſt hath ſaid unto us, in *Pſal.* 37. 37. *Mark the perfect, and behold the upright, for the end of that man is peace.* In the bleſſed *Enoch* we may ſee ſuch an *End* of ſuch a *Man.* Two little Clauſes comprize the Account which *Moſes* has given of it; and the

the double *Eſtate* of this Great Saint is therein referred unto.

Firſt, It is ſaid, *He was not.* This points at that *Eſtate* which he paſſed from. You may conceive what *he was*, in regard of his Condition and Employment here: But now *he was not* that Sufferer, *he was not* that Preacher any more.

Secondly, It is ſaid, *God Took him.* This points at that *Eſtate* which he paſſed into. *God Took him* to Himſelf, *God took him* unto all that Light, and Life, and Heaven, which the Angels themſelves had before the Aſcenſion of the Lord Jeſus Chriſt.

All that we have hitherto been told, ſeems to be no more than what befalls every *godly Man.* But no leſs an Interpreter than the Spirit of God himſelf, by the Apoſtle *Paul*, has illuſtrated this Text with a more ſurprizing Interpretation of it. Conſult *Heb.* 11. 5. and we have this Paraphraſe hereupon: Here it is ſaid, *He was not:* There 'tis ſaid, *He was not Found.* It ſeems that this Famous Prophet ſuddenly *diſappeared* from the view of the World: All Mankind with Wonder ſought, and ask'd, and look'd after *Enoch*, as they

did after *Elijah* at another time; but they could not *find* him. Why? What was become of him? Here 'tis ſaid, *God Took him:* There 'tis ſaid, *God had Tranſlated him, that he ſhould not ſee Death.* This was a very marvellous Providence! He had born a zealous *Witneſs* for the Worſhip, and the Truths, and the Ways of God, againſt a wicked World. God would make them ſee that he own'd the Teſtimony, and the Converſation of this worthy Man. Hence, though *Abel* was *murdered* for his Piety, *Enoch* ſhall be *tranſlated* for his: He was immediately *fetched*, and *changed* into the Circumſtances of the Glorified. Thus he became, as *Tertullian* ſays of him, *A Candidate of Eternity.*

The *Doctrine* which we are hence allowed an Application of, is,

DOCT.

To be taken by God from a Mortal Eſtate on Earth, to a Glorious Eſtate in Heaven, is the Priveledge of them that Walk with him.

PROP. I.

They that Walk with God, ſhall be *Taken*

Taken by God from their *Mortal Eſtate on Earth.* The Scholars of the Colledge at *Bethel*, ſaid once unto *Elijah*, in 2 *King.* 2. 3. *Knoweſt thou that the Lord will take away thy maſter from thy head to day? And he ſaid, Yea, I know it.* In like manner it may be ſaid unto the *Body* of the Chriſtian; *Knoweſt thou that the Lord will take away thy Maſter, thy Spirit from thy Head, into another ſtate one day?* Every Believer may reply, *Yes, I know that it will be ſo.* Our *Eſtate* in this World, is an Eſtate of *Tryal*; God is here *Trying*, and *Framing*, and *Shaping* of us, in order to everlaſting *Happineſs* or *Miſery.* And it is an Eſtate of *Trouble* too: Our Fall from God, is the occaſion of the many *Diſtreſſes* that belong unto it. This *Mortal Eſtate* of ours, the Lord will one day take us from. *One day*, but on *what day* ſhall this Deliverance be? Truly at our *laſt day*, at the Day of our Death, at the day that we are moſt ready to tremble at: On that Day the Lord will *deliver us from the hand of all our enemies, and from the hand of ſin.*

Firſt, God will *take* the Believer from the *ſtate* of a Sinner here. The dolorous Anguiſhes of the beſt Men alive, are like thoſe of the Apoſtle in *Rom.* 7. 24. *O wretched*

man that I am! who ſhall deliver me from the body of this death? Soul, I will tell thee what ſhall do it; *The Death of this Body ſhall.* That, that will do the deed. The Believer is now lamenting, *My iniquities are more than the hairs of my head*; he is now lamenting, *My wounds ſtink, and are corrupt, becauſe of my fooliſhneſs.* But we ſhall not always be complaining ſo; *God will take* us from all our Corruptions; *God will take* us from all our Diſorders; *God will take* us from the reach of ſo much as one *vain Thought* for evermore. I may ſpeak after *Moſes* in *Deut.* 12. 8. *Ye ſhall not do after all the things that we do here this day*; though *ye are not as yet come to the reſt which the Lord your God giveth you.* When the Walls of this Clay Tabernacle are batter'd down, all the *Leproſie* which now cleaves unto us, will be done away. We ſhall ſhortly take an eternal farewel of every *Luſt*, and ſay, *Be gone, thou vile thing, be gone, I will never ſee thee more.* Indeed, it was the curſed Womb of *Sin*, from which *Death* at firſt came into the World. But O the Myſtery of Divine Wiſdom! The *Daughter* deſtroys the *Mother*, and by *Death* ſhall *Sin* go out of the World again.

Secondly,

Secondly, God will *take* the Believer from the *ſtate* of a *Mourner* here. There are many and mighty *Temptations*, which now cauſe us to vex, as *Rebekah* did at her Annoyances, in *Gen.* 27. 46. *I am weary of my life!* Yea, but when thy *Life* is expired, they ſhall never *weary* thee any more. *God will take* us from all *ſeducing Temptations*, and remove all *Evil Counſellors* from our preſence for ever. The *fiery Darts* of the *Devil* ſhall not reach us and wound us as heretofore. We ſhall not be put upon ſaying, *Get thee behind me, Satan*; for *Satan* ſhall be far enough *below us.* The time will come, when we ſhall march as Conquerors thorough theſe Territories of the *Prince of the Power of the Air*; and at the utmoſt Borders thereof, we ſhall give ſuch a triumphant Shout, *Adieu, foul Fiend, adieu! The Son of* David *will never let me come into thy devouring Jaws again.* We ſhall go likewiſe from the Intanglements of the *World.* The *things* of this *World*, we ſhall turn our backs upon, as upon poor *Triſles*, poor *Nothings*, and miſerable *Comforters*; and we ſhall ſay, *To the Fire I leave you all.* The *Men* of this *World*, we ſhall be no more *flattered* or *terrified* withal; but laugh at all the *Favour* and all the *Fury* of thoſe

poor Worms, and ſay, as our Saviour to the Jews, *Whither I go, you cannot come. God will take* us from all *afflicting Temptations* too. As for our *Spirits*, we ſhall not weep as we do now, under our *Doubts* and our *Fears*, nor any more ſay, *God counteth me for his Enemy.* As for our *Bodies*, we ſhall drop them; and all the *Ails*, and all the *Pains* of them, as *Elijah* did his Mantle of old. As for our *Names*, we ſhall be gone from the *ſcourge of the Tongue*; there ſhall be no *Shimei* to curſe us in the *New-Jeruſalem* which we go unto. No *Loſſes*, no *Croſſes* will then affect us; nor *Cain*'s Club of Perſecution ever lay a blow upon us any more.

Thirdly, God will take the Believer from the *ſtate* of a *Waiter* here. It is the Voice of all good Men, in 2 *Cor.* 5. 2. *We groan earneſtly deſiring to be cloathed upon with our houſe which is from Heaven.* Our laſt *groans* will put a period unto thoſe *groans*. *God will take* us from our *Faith*, and from our *Hope*; it ſhall be turned into *Sighs*, and *Love*, and *Joy*, World without end. We ſhall, e're long, leave looking for *the Reſt which remaineth for the people of God*: Leave looking for that *City*, *whoſe Builder and Maker is God*: Leave looking the *Crown of Life*,

Life, the Crown that fadeth not away. We ſhall *have* what we have been *looking* for; and we ſhall be *taken* from our humble, prayerful, careful *Expectations* of it. We ſhall no more be *panting* after the *Promiſe*, and ſaying, *O when will it come unto me!* All the *ſure Mercies* of the Covenant will ſay unto us, *We are come, we are come; we are now thine for evermore.*

PROP. II.

They that Walk with God, ſhall be *taken* by God unto a *glorious Eſtate in Heaven* too.

We ſhall be *taken* by God, when we are *taken* by Death. But unto what ſhall we be *taken?* A New *Sight* will chiefly conſtitute the New *State* which God will take us to. In ſhort, we ſhall be *taken* to a *Full, Refreſhing, Transforming Sight of God in Chriſt, among the Righteous for ever.* I ſhall give but a *touch* at theſe things; we do but ſtammer and ſtumble when we attempt a Deſcription of them. Indeed, I know not whether I had beſt offer at any Deſcription of this *glorious Eſtate*; or inſtead thereof, only ſay as he ſaid unto *Nathanael* once, *Go and ſee.* Yet however, this

this little Cluſter of Notions we may carry with us to the *heavenly Countrey*, from whence they were brought unto us.

Firſt, God will *take* the Believer unto a *ſtate* wherein he ſhall be immediately *beholding of himſelf in Chriſt Jeſus.* We ſhall come into the Preſence of our Lord, and behold our *Joſeph*, our Jeſus, *in all his glory.* There ſhall then be fulfilled that part of our Lord's Interceſſion, in *Joh.* 17. 24. *Let them be with me, where I am, that they may behold my glory. God will take* us, where we ſhall ſee the Countenance, and hear the Conference too of that Man, in whom *dwells the fulneſs of the Godhead bodily. God will take* us into the Embraces of him who has *loved us, and waſhed us away from our ſins in his own blood.* And when we ſee him, we ſhall ſee *God* in him. I ſuppoſe that he is the large Golden Veſſel full of *God*, from which the heavenly Viſions of God are to be derived for evermore. Our Felicity ſhall be that in *Mat.* 5. 8. *They ſhall ſee God. God will take* us, where we ſhall be made ſenſible of his *Attributes* and *Perfections*, in a meaſure that we are not us'd unto. *God will take* us, where we ſhall not ſo much in any Creature as

as in the *Mediator*, *ſee him that is Inviſible.*

Secondly, God will *take* the Believer unto a *State* wherein he ſhall be wonderfully *Conformed to Himſelf and Chriſt Jeſus.* The Children of God have His *Nature*, His *Image* now upon them, they ſhall hereafter arrive to the *fulneſs* of it, and be *filled with all the fulneſs of God:* The Pſalmiſt could ſay, in *Pſal.* 17. 15. *I ſhall be ſatisfied, when I awake with the likeneſs of God. God will take* us where our *Knowledge* will be enlarged like the *Sands* on the Sea-ſhore: Where our *Vertue* ſhall be compleated into *an Heart after Gods own Heart: God will take* us, where the *Sun of Righteouſneſs* will repleniſh us with bright *Beams* of *Light* and *Love*, until we *be like him, for we ſhall ſee him as he is.*

Thirdly, God will take the Believer into a *State*, wherein he ſhall enjoy the beſt *Society* of moſt *Righteous* Ones. We ſhall be able to ſpeak after the manner of the Apoſtle, in *Heb.* 12. 22. *I am come to an innumerable company of Angels, and to the general Aſſembly of the firſt-born.* The *Angels* they are our *Guardians* now: *God will take* us, where they ſhall be our intimate

timate *Companions.* We ſhall move and live among thoſe *morning Stars*: The *Firſt-born*, they are our *Familiars* here; we covet their being ſo, notwithſtanding all the *folly* and *Error*, and *Ill humour* that is often in them: *God will take* us, where we ſhall aſſociate our ſelves with all that ever feared God, and not one breach of *Charity*, ſhall ever diſturb our Converſation there.

Fourthly, The *State* which God will take the Believer into the Comforts of, will be an *Eternal State.* *God will take* us to an *Houſe*; but what a one? We read in 2 *Cor.* 5. 1. *It will be an eternal Houſe.* *God will take* us to a *Glory*: But of what ſort is it? We read in 1 *Pet.* 5. 10. It is an *eternal glory.* *God will take* us to an *Inheritance*; But how long ſhall it laſt? We read in *Heb.* 9. 15. It is an *Eternal Inheritance.* Truly it is a *Life Eternal* which our God will *take* us to. We ſhall be in it as many Millions of Ages as there are *Drops* in the Ocean, or *Atoms* in the Univerſe; yet Believer thou ſhalt ſay, *My Heaven will infinitely outlaſt as many Ages more:*

Prop.

Prop. III.

There is a *variety* of *Diſpenſation* uſed by God in his thus *taking* of them that Walk with him.

The Lords *taking* of Men is, in general by his *changing* of them, it is by making that they *ſhall not be*: Not an *Annihilation*, but a vaſt *Alteration* happens to Believers; when it ſhall be ſaid of them, *They are not!* And then they are *taken* by the Lord: And in particular it is managed three ſuch ways as theſe.

Firſt, It is by *Dying*; when we *Dye*, then we *are not*. The Dying Man may ſay, as in *Pſal.* 39. 13. *I go hence, I am no more.* The Dead Man *is not* a man in ſuch a *place*, he *is not* a Man of ſuch a *Thought*, he *is not* acting upon ſuch Objects as he was before. When a Man is ready to Dye, we perceive it by *Changing*, as we call it, of the Man; much more, when a Man is dead he is a *changed* Man. Then it is that we are *taken* by the Lord: Thus it is ſaid, in *Iſa.* 57. 1. *The Righteous is taken away.* The *Spirit* is then *taken* to all the Delights and Pleaſures that a *ſeparate Soul* can feed upon.

Secondly

Secondly, It is by *Riſing*. When we *Riſe* at the laſt day, then we *are not*; we *are not* ſuch feeble wretched things as we are this day. The *Reſurrection* will bring a marvellous *Change* on the Subjects of it: It is the Speech of *Job*, in Ch. 14. 14. *If a man dye, ſhall he live again?* He ſeems to refute what he did recite juſt before as the Opinion of too many Men, and ſay now, *Yes, that he ſhall find.* And hence it is added, *I will wait all the Dayes of my appointed time until my Change come.* What *Change* is that? I will not exclude or oppoſe the common ſenſe of it; yet I would humbly ſuggeſt, why may it not be the *Change* which the next Words referr unto? *Thou ſhalt call and I will anſwer thee; thou wilt have a deſire to the work of thine Hands.* At the *Reſurrection* it will be ſo; God will then have a *Deſire* to ſee our once Curious, but now Rotten *Body*, ſet in order again, he ſhall then call, *Ariſe, ye Dead, where are you? Ariſe!* And we ſhall ſtart out of the Duſt, as it were, anſwering, *Lord! I come!* This the *Departed Soul* is to keep *waiting* for. It ſeems more than a *Moment*, it may ſeem a *long while* to the Soul till this be accompliſhed: Then it is alſo that we are

taken

taken by the Lord: with ſome reſpect unto this our Lord ſaid unto His Diſciples, in *John* 14.3. *I will come again, and take you unto my ſelf:* The *Body* is then alſo *Taken*, to be an *Incorruptible*, a *Spiritual*, and a *Powerful* Inſtrument of the Soul in all the motions of it.

Thirdly, There is another *Taking* that ſome have Experience of, and that is by *Tranſlation*. There are ſome Perſons, in whom the *Union* between their *ſpirits* and their *bodies* never is diſſolved; by the Miniſtry of Angels they are both in *ſpirit* and in *body* too made capable of a preſent entrance *into the Kingdom of God*, and ſo thoſe winged Meſſengers of Heaven carry them away, without any more ado. This was the Prerogative of *Enoch* before the Law, and of *Elijah* under it: I believe this would have been the Caſe of all Men, if *Adam* had not ſinned when he did; and there are many thouſands of Pious People with whom it will yet be ſo. At the *ſecond Coming* of our Lord, there will be multitudes of Chriſtians in the World; what will become of them, when the Fire of God ſhall be flaming and raging as far as *Noah*'s Flood did extend of old? How ſhall they get out of the way of that horrible Fire that ſhall conſume and carry all before

fore it here? The Apoſtle doth inform us in 1 *Cor.* 15. 52. *We ſhall not all ſleep, but we ſhall all be changed*; there is our *Changing:* And in 1 *Theſ.* 4. 17. *We which are alive ſhall be taken up in the Clouds, to meet the Lord in the air, and ſo ſhall we be for ever with the Lord:* There is our *taking* too; and God knows how ſoon this may be.

USE I. *Exhortation.*

Let it be our *Care*, that when we *are not*, we may be *taken* by the Lord; while we are *abſent from the Lord*, this is the main work that we have to do; it is *the one thing needful.*

Conſider, 1. Yet a little while and *we ſhall not be*; we ſhall ſurely and quickly take our leave of the World, and ſay, as in *Job* 7. 8. *The Eye of him that hath ſeen me ſhall ſee me no more, thine Eyes are upon me, and I am not.*

We ſhall all be *taken* away very *certainly*; as he could ſay, in *Job* 30. 23. *I know that thou wilt bring me to death, and to the Houſe appointed for all the living*: ſo may you and I and all ſay, *I know that my Leaſe of my Clay houſe will be out e're long*; And, I *know that as ſure as I am here, I ſhall e're long be*

be gone from hence. Where is *Abraham* the Faithful, and *Moſes* the Gracious, and *Paul* the ſerviceable, and *Solomon* the wiſe, and *Nebuchadnezzar* the Great? they *are not.* Where are the good Men that fill'd the Seats of this Houſe when this Famous *Lecture* firſt began? they *are not*; where are perhaps a thouſand Millions of People that were living upon the Earth fifty years ago? They are not. There are now alive by Computation, about *Eight Millions* of *Engliſh* People in the World; where will every Mothers Child of them be in one Generation more? And ſhalt thou be exempted from this *common Lot?* Worm! *Art thou he that ſhall eſcape?* No: the All-mowing Scythe ſhall take thee away like all other Men: It was ſaid unto him, in *Job* 13. 4. *Shall the Earth be forſaken for thee? ſhall the Rock be Removed out of its place?* So may it be ſaid unto every one of us: Is it not ſaid, *It is appointed unto all men once to dye?* Is it not ſaid of *Death*, It is the *End of all Men:* And it is the *War, in which there is no Diſcharge?* Well; And ſhall this *Rock* be removed for thy poor ſake? Do not imagine ſo.

Add this, we ſhall all be *Taken* away very ſpeedily too. Short-liv'd Man, be ſerious: How long is thy continuance here like to

be? Hear *Davids* Anſwer to that Queſtion, in 1 *Chron.* 28. 15. *Our dayes on Earth are as a Shadow, and there is none abiding*: Let *James* anſwer it, in *Jam.* 4. 14. *What is your Life? it is even a Vapour, that appeareth for a little time, and vaniſhes away*: Let *Job* anſwer it, in *Job* 9. 25. *My dayes are ſwifter than a Poſt; they are paſſed away as the ſwift Ships; as an Eagle that haſtens to the Prey.* Our Age is now contracted into *Seventy* years, and how few reach to *Seventy*, in compariſon of them that never ſee *Twenty* of them! Beſides, a big part of our *few dayes* are already paſt and gone, with many of us: How many may ſadly ſit and ſigh and ſay this day, *I have been here but a little while, yet I cannot now be ſo long more, as I have already been!*

Conſider, 2. If *God* then *take* us not, *who will?* I have read of a profane Monſter who on one ſide of his Sword had the Picture of *Chriſt*, on the other ſide the Picture of the *Devil*; with this Motto under it, *Si tu non vis, iſte rogitat*: If *He* won't *Take* me, here's *One* that will. Horrid Creature! But that Frenzy is almoſt equalled among us, by thoſe that wiſh the Devil to *take* them every day: Alas! that, that will be the horrible Deſtruction of them

them that ſhall not be *taken* by the Lord. It is a fearful Curſe upon the wicked Man, in *Pſal.* 109. 6. *Let Satan ſtand at his right hand:* Thus, O thus it will be. When the Soul of a wicked Man is going away, a *Devil*, a Dragon ſtands by his Bed-ſide, and will *take*, and hold, and wound that miſerable Soul. Yea, there is a more aſtoniſhing Vengeance to come upon ſuch a Man. If a Man be not *taken* by the *ſaving* Hands, he will be *taken* by the *damning* Hands of *God* himſelf. The *Hands* of the Great and the Terrible God, will for ever *take* thoſe that fall thereinto; and *ſmite* them and *ſlay* them with immediate Impreſſions of his Fiery Wrath. But what ſays the Apoſtle, in *Heb.* 10. 31? *It is a fearful thing to fall into the Hands of the living God.*

What, what ſhall now be done by us? in ſhort; let us be *Walking* with God, and we ſhall be *taken* by God. Say now, every Soul, as in *Mic.* 4. 5. *We will walk in the Name of our God for ever and ever. Elijah* was *taken* as he was *walking*: Let us *Walk* thus, and God will *take* us: Be ſure God will *take* us, if we *take* Him. Let us *take* Him as our *Lord*; *take* him as our *End*; *take* Him as our *exceeding great Re-*

ward. Thus *take* Him in our *Walk*, and He will *take* us from our *Walk* to our *Crown.*

USE II. *Conſolation.*

Let it be our *Joy*, that when we *are not*, we ſhall be *taken by the Lord.*

Behold a Cordial here, againſt three ſorts of Exerciſes.

Firſt, Againſt all the *Troubles* of this *Life.* We are apt to be diſcouraged at the Difficulties of this Evil World: But the Voice of our God unto us, is that, in *Luke* 21. 28. *Lift up your Heads, for your Redemption draweth nigh.* E're long you ſhall *not be*; and then your Afflictions too, they ſhall *not be*: God will *take* you from them all. And what ſays *Pauls* Calculation, in *Rom.* 8. 18. *For I reckon*, (he ſpeaks like an Arithmetician, or an Accomptant) *that the ſufferings of this preſent time, are not worthy to compared with the Glory which ſhall be Revealed.* When two *Engliſh* Proteſtants, one that was *Blind*, another that was *Lame*, were leading to be Burned, they ſo cheared one another, *Well fare we, we ſhall need our Crutches and our Guides no*

more

more after this. Thus let us in all our Trials think, *When I am beyond the Stars, I never ſhall be under the Clouds any more.* Have you any *Sorrows* hard to bear? Are you afflicted in your *Friends?* Haſt thou like *David*, a *Son* that makes thee ſay, *My life is ſpent with Grief?* Haſt thou like *Jephtah*, a *Daughter* that makes thee ſay, *Alas! thou haſt brought me very low, thou art one of them that trouble me?* Haſt thou *Job*'s or *Abigail*'s Yoke upon thee? O think, *I ſhall ſhortly be gone from the Light and Senſe of ſuch things as theſe.* Are you afflicted in your *Names?* Are you like *Elijah*, counted a *Troubler of Iſrael?* or like *Jeremiah*, a *Man of Contention*; or like *Paul*, a *Peſtilent Fellow*, and a *mover of Sedition?* O think, *I ſhall meet with none of theſe Reproaches where I am going?* Are you afflicted in your *Bodies*, or your *Eſtates?* Are you like *Timothy*, cruciated with *often Infirmities?* or like *Naomi*, going out *full*, and coming home *empty* of Temporal Goods? O think, *I ſhall quickly be where a Spital or an Alms-houſe, there never was any occaſion for.* Are there any *ſnares* that you are too often trepan'd into? O think of the Time when all this *Earth* ſhall be to you as an *Inviſible point*; think, *The*

God of Peace will by and by bruiſe Satan under my feet! Are there any *Sins*, which are the *Iniquities of your Heels?* O think of the *Time*; yea, the *Eternity*, when God ſays unto you, *Thou art all fair, my Love*; think, *I ſhall ſhortly be impeccable.*

Secondly, Againſt all our *fears* of our own Summons hence.

It is ſaid of ſome, in *Heb.* 2. 15. *Thrô fear of Death, they are all their life-time ſubject unto Bondage.* It is the Infirmity of too many among us here: If God ſhould this day ſay unto us, as to *Moſes*, or to *Aaron*; *Go up the Mountain and dye*; *or go up the Chamber and dye:* Which of us could without Horror, have that order given to us? But why art thou ſo much afraid of this? One ſaid well, *Ejus eſt mortem Timere, qui nolit ad Chriſtum ire.* That Man that is afraid of being *taken by God*; let that man fear to dye. To all other Perſons, let me ſay, What is that *Not-being* which thou recoileſt at? It is only an Officer ſent by God to fetch thee, like *Joſeph*, from a *Priſon* to a *Kingdom.* When that Snake, that hideous Rattle-Snake, *Death*, ſhall come hiſſing to thy Bed-ſide, thou mayſt now look and laugh,

laugh, and ſay, as in 1 *Cor.* 15. 55. *O Death where is thy Sting?* Holy Mr. *Dod* being told by his Phyſicians that he might recover of a Sickneſs then upon him; ſaid, *Alas, This is juſt as if a Weather-beaten Mariner juſt got into the Harbour, ſhould be told, that he muſt put out to Sea again.* O this *Not-being*, that hath ſuch a diſmal Aſpect, it is unto the Religious, but a being *taken by the Lord:* Well then, when this *Not-being* ſhall call, *Come away*; let our anſwer be; *Yea I'le come with all my Heart.* We need not ſay to Grim Death, *Have I found thee, O mine Enemy!* No: Never had we ſuch a *Friend.*

Thirdly, Againſt our *Griefs* at the Departure of ſuch as are *fallen aſleep in Jeſus.* Behold a well-ſpiced *Cup*, here got ready for the Funerals of ſuch as are juſtly dear unto us: They are not gone as *Abſalom* was; a *David* may then all melt at ſuch a Death. No, 'tis poſſible our Relations did as *Dorcas* of old, leave behind them the Evidence of their Piety; perhaps they did alſo as *Enoch* of old, live long in a little time: We may perhaps look into their Memorials, and ſee how they went to *Heaven* every day, long before they

Oy'd; and ſee how they *Covenanted*, and *Walked* and *lived* with the Lord. Methinks theſe do now call unto us, as in *Luk.* 23. 28. *Weep not for me, but weep for your ſelves:* Does *Jacob* ſay, *Joſeph is not?* Does *Rachel* ſay, *My Children are not?* Why, has God *taken* them? they belonged unto Him. 'Tis ſaid, in *Joh.* 11. 35. *Jeſus wept over Lazarus:* One of the Ancients affirms, it was not becauſe he was *Dead*, but becauſe he was about to be made *Alive* again. I do not juſtifie the Gloſs; but I am ſure our departed Ones, as it were call unto us, from the lofty Battlements of Heaven, *We would not be with you again for all the World.*

Let us then riſe, and waſh and change our Apparel, and ſay, *I will go to them, they ſhall not return unto me.*

THE

THE DUTY AND INTEREST OF YOUTH:

OR,

The *Thought* of an *Elder*, on the *Death* of a *Younger* Brother.

Uttered *Octob.* 28. 1688.

Eccl. XII. 1.

Remember Now thy Creator in the dayes of thy Youth.

THE great Emperor, *Auguſtus*, making an Oration to his mutinous Army, began it with that ſurprizing Expreſſion, *Audite ſenem, Juvenes quem Juvenem ſenes audi-*

audierunt; When I was a *young* Man, *old* Men counted me worthy to ſpeak unto them; now I am an *old* Man, methinks *young* Men ſhould not refuſe to mind what I ſay: Truly, ſuch might the Speech of our *Solomon* be, by way of Preface to the Text now read unto us; ſurely this *old* Preacher deſerves the attention of every *young* Perſon among us all. It is a Paſſage uttered by this matchleſs and inſpired Prince, in *Prov.* 22. 20. *Have not I written to thee excellent things?* It is by ſome rendred ſo, *Have not I three times written for thee?* He hath indeed ſo; we have *three Books* compoſed by that Royal and Renowned Pen; one of which wears the *Title* of *Eccleſiaſtes*, becauſe that *ſuch* was the *Author* of it. We are told of ſome in 2 *Chron.* 11. 17. *They walked in the way of* David *and of* Solomon: What *way* is that? It was the *way* of *David*, that he ſinn'd, he fell, he diſhonoured God exceedingly, but he ſoon Repented and recovered, and then by writing the *fifty firſt* Pſalm he gave an Evidence of his doing ſo. This was the way of *Solomon* too; he departed from God with a wonderful Apoſtacy, but being reclaimed and reduced from his Wanderings, he now Publiſhes

a

a Teſtimony of it unto all the World.

This Book is a ſacred and a ſolemn Treatiſe, *concerning the chief good of Man:* It contains the Holy and Humble *Retractations* of a famous Monarch, who had *ſought* where he could not *find* the ſatisfaction of an Immortal Soul; he had got up to the *top* of all ſublunary Felicity, and from thence beholding poor Men toyl and ſweat unreaſonably to get up the rocky ragged *Hill* after him, with a loud Voice he now calls unto them all, *You are miſtaken, there is nothing but Vanity and Vexation here:* Upon this the wiſe Man aſſures us all, That in the *Acquaintance* and the *Enjoyment* of God alone is all our Happineſs; and in the inculcation of it, *Young Men* are particularly apply'd unto: We have a *Dehortation* given to them in the concluſion of the former Chapter, and an *Exhortation* in the beginning of this: in the former is a ſharp *Sarcaſm*, but a grave *Council* in the latter. Two things make up the *Exhortation:*

Firſt, A *Duty* enjoyned, *Remember thy Creator*; in the Hebrew 'tis *Thy Creators*, which notes a plurality of Perſons in the adorable Godhead.

Secondly, A *Seaſon* adviſed, *In the dayes of thy Youth:* It intimates not that Perſons

ſons *paſt* their *Youth* are exempted from this Command, but that Perſons *in* their *Youth* are peculiarly engaged herein; wherefore the *Doctrine* before us, is,

Doctrine.

It is the Duty of All *Men, and peculiarly of* Young *Men, to Remember their Creator, ſo as to acknowledge Him.*

Prop. I.

The Bleſſed God, who is *Father*, and *Son*, and *Spirit*, is the *Creator* of Men: Unto *Man* about *God* it may be ſaid, *He is thy Creators.* Indeed in God there are more *Perſons* than one. In the *New Teſtament* that *Myſtery* of a *Trinity* is more particularly inſiſted on. *Athanaſius* of old would ſay unto them that had any Doubt about the *Trinity*, *Go to Jordan, and you may ſee what you ſeek.* On the Banks of *Jordan*, at the Baptiſm of our Saviour, in *Matth.* 3. 16, 17. we have a glorious Repreſentation of it. But in the *Old Teſtament* too, the *Myſtery* of a *Trinity* is not concealed from the Church of God; the

Hiſtory

Hiſtory of the *Creation* alone may be enough to give a mention of it: We find *God* the *Creator*, we find a *Creating Word*, and we find a *Creating Spirit* there diſtinctly ſpoken of. The very *firſt Clauſe* in the Bible is, *In the Beginning God Created:* The Name, *God*, is in the plural Number, but the Verb, *Created*, is in the ſingular; which intimates, that though there be but *one God*, yet there is more than *one Perſon* in Him. The like Intimation is given to us, in *Gen.* 1. 26. Where *God ſaid*, *Let us make Man in our Image.* It is Impious to ſuppoſe that the *Angels* are *conſulted* or *invited* for the making of Man; 'tis expreſly ſaid, *God made him:* Nor in any Caſe would the moſt high ſpeak to *Inſtrumental Cauſes* in the *firſt perſon* plural ſo. The fond and blind Jews are put unto wretched ſhifts, when they would baniſh their Notice of a *Trinity* from Scriptures thus plain and clear. Now this great God, who is thus *Three in One*, is the *Creator* of the World. The moſt *High God* who is the *Poſſeſſor*, is alſo the *Creator* of Heaven and Earth. It is true, that in ſome ſort the Work of *Creation* belongs moſt properly to the *Father*, but the *Son* and the *Spirit* alſo are not excluded from

a glorious concurrence in it: Unto him is every Man to aſcribe his own *Creation* and *Original*: We are thus called upon in *Pſal.* 100. 3. *Know ye that the Lord he is God, it is he that hath made us, and not we our ſelves.* That ſtyle, *my Maker*, that is the ſtyle in which all *Men* that were not far worſe than *Devils* have ever ſpoken of the Lord.

Prop. II.

It is the Duty of *All* Men to *Remember* their *Creator*: It is a juſt matter of Enquiry here, *What it is to Remember God?*

The Anſwer in ſhort is this, To *Remember* God is to *Acknowledge* God. Or, Take *Solomon*'s own Explanation of it, in our Context here: *It is to fear God, and keep his Commandments.* There is both *Underſtanding* and *Affection* imply'd in this *Remembrance*: To *Remember* God is to *Remember* all the Reſpect which we owe unto him, and to *Render* all that we *Remember*. The Phraſe of Scripture is to be Interpreted by ſuch comprehenſive Rules as this. It is the Character of *wicked* Men, *to forget God.* 'Tis ſaid in *Pſal.* 9. 17. *The wicked ſhall be turned into Hell, and all the Nations*

Nations that forget God. So then, *to Remember God*, this is the Character of *Godly* Men: *To be ſenſible of God*, that, that is to *Remember* him. There is a two-fold *Remembring* of a thing: there is a *keeping* of it in our minds, and there is a *calling* of it to our minds: This *Remembrance* we are to acknowledge God withal. In ſhort, we may obſerve that *Solomon* much imitated his *Father*, both in the matter and the manner of his Preaching to the World; particularly, what *Solomon* here ſays to us, is but an Expreſſion of the ſame that his *Father* ſaid to him, in 1 *Chron.* 28. 9. *My ſon, know thou the God of thy Father, and ſerve him.* In this manner we are to *Remember God.*

Firſt, We ſhould *Remember* God by our *knowing* of Him: We are to *Remember*, *That God is*, and, *That he is a Rewarder of them that diligently ſeek him.* We are to *Remember*, that there is a *God* who is *Infinite* in his *Power*, his *Wiſdom*, his *Juſtice*, and his *Goodneſs*, and that his *Kingdom ruleth over all.* It is ſaid in *Jer.* 51. 50. *Remember the Lord afar off:* Part of the meaning is, *Know the Lord.* Strictly, 'tis impoſſible for a Man to *Remember* what he do's not *Underſtand.* We ſhould *know* God in his *ſufficience*,

ciente, and *know* God in his *efficience*; we ſhould *know* God as repreſented in his *Words*, in his *Works*, and above all, in the *Lord Jeſus Chriſt*. It was of old counted a needful Counſel, *Know thy ſelf*; it is no leſs important and pertinent, *Know thy God:* This *Knowledge*, it hath *Life Eternal* in it.

Secondly, We ſhould *Remember* God by our *Thinking* on him. The Pſalmiſt could ſay in *Pſal.* 63. 6. *I Remember thee upon my bed, and meditate on thee in the night-watches.* We ſhould have a *Remembrance* of, with a *Meditation* on the Holy God; awful and ſerious *Thoughts* of God ſhould come into our Hearts often in a day: We ſhould often be *Thinking* of God as our *Judge*, and we ſhould *Remember* with our ſelves, *I am now under the flaming Eye of God, and I ſhall one day ſtand before Judgment-ſeat of God.* We ſhould often be *Thinking* of God as our *End*, and we ſhould *Remember* with our ſelves, *God has formed me for himſelf, I ſhould ſhew forth his praiſe.* We ſhould often be *Thinking* of God as our *Good*, and we ſhould *Remember* with our ſelves, *The Lord is my portion, and I have a goodly heritage.* Briefly, what the Lord is in himſelf, the ſame is he to be in our daily Thoughts of him.

Thirdly,

Thirdly, We ſhould *Remember* God by *Turning* to him: It is a Prophecy in *Pſal.* 22. 27. *All the Ends of the World ſhall Remember, and turn unto the Lord.* We ſhould have a *Remembrance* of God, that ſhall produce *Repentance* for ſin: The Pſalmiſt has communicated this Experience of his unto us, *I Remembred God, I was troubled:* O thus we ſhould *Remember* God, and be *troubled* for our forſaking of him; be *troubled* for our provoking of him; and when we are troubled for, we ſhould alſo be *turned* from all our evil wayes. We are to *Remember* God, ſo as to *chooſe* him, and to *take* him for our God, and ſincerely ſay, *Lord! What have I any more to do with Idols?* ſincerely ſay, *I will be now for the Lord, and not for another.*

Fourthly, We ſhould *Remember* God by *Living* for him. It is the Profeſſion of that good man in *Pſal.* 119. 55. *I have remembred thy Name, and have kept thy Law:* There ſhould an *Obedience* accompany that *Remembrance* which we have of God. The Prophet could ſay, *I Remembred the Lord, and my Prayer came unto thee:* Thus we ſhould be able to ſay, *I Remembred the Lord, and I ſought his Face:* Be able to ſay, *I Remembred the Lord, and I heard his Word:*

Be able to ſay, *I Remembred the Lord, and with my whole care I pleaſed the Lord.* An *Honouring* of the Lord, is the beſt *Remembring* of Him.

Fifthly, We ſhould *Remember* God by *Truſting* in him. It was an Holy Triumph, in *Pſal.* 20. 7. *Some truſt in Chariots, and ſome in Horſes, but we will remember the Name of the Lord our God,* A *Remembrance* of God ſhould be with a *Reliance* on him. *That* Believer could ſay, *O my God, my Soul is caſt down within me, therefore will I remember thee.* Are there *Diſtreſſes* on us, that cauſe *Dejections* in us? We ſhould then *Remember* that God who can do what he will; then *Remember* that God who has bid us hope in him: And when we *Remember him*, we ſhould ſtill joyfully ſay, *My help is in the Name of the Lord.*

Finally, Such a *Remembrance* of God as will procure an *Intereſt* in God; ſuch a *Remembrance* of God as will maintain a *Communion* with God: This is the *Remembrance* that we are to endeavour for.

Prop. III.

To *Remember their Creator* is a thing that *Young* Men are very particularly oblig'd unto.

unto. Indeed *Young* Men are apt to reckon this the moſt *improper* and *unpleaſant* Addreſs that can be made unto them, *Do thou Remember thy Creator:* They judge it fitter only for elder Men to hear of ſuch a ſerious thing: But the Voice of God is even to *Thee* and *Thee*, O *Young* Man! *Do thou Remember me.* There are two Arguments here ſet before us, evincing this to be a moſt *reaſonable* thing.

Argument 1.

'Tis thy *Creator* certainly: The *Young* Man, be he never ſo *young*, has cauſe to *Remember* him. It was but a rational Propoſal in *Pſal.* 95. 6. *O come, let us worſhip and bow down, let us kneel before the Lord our Maker.* If God be thy *Maker*, it becomes thee to be his *Servant:* Thou art wholly beholden to God for all the *Powers* of thy Spirit, for all the *Members* of thy Body: Whom ſhouldeſt thou then firſt uſe them for, but the Lord alone? It was a ſharp Rebuke to *Belſhazzar* in *Dan.* 5. 22. *The God in whoſe hands thy breath is, him thou haſt not glorified:* Even ſo, thy *Breath* and *Being* is from the Lord, and ſhall it be ſaid of thee, *Him thou haſt not Remembred?*

this were a very vile thing indeed! It is a ſimilitude uſed, if I miſtake not, by ſome of the Ancients, *If any Man could be ſo ingenious as to make an Engine able to think or ſpeak, he might juſtly expect the firſt work of that Engine ſhould be to acknowledge the maker of it.* Thus, *Young Man*, it was but lately that thou cameſt out of the Hands of *God*; the firſt *rational* Action of ſuch an one, ſurely ſhould be a *Religious* Action. It cannot be too ſoon for thee to *Remember* him, in whom thy *living*, and thy *moving*, and thy very *being* is.

Argument 2.

The Evil Dayes are coming, of which thou ſhalt ſay, *I have no pleaſure in them. Old-Age* is not a Time for the Service of God to be begun in, or to be delayed unto; *Youth*, *Youth* is the only Time.

Firſt, *Old-Age* is not a *proper Time* for us to defer the *Remembring* of God unto. It is an unworthy thing to deal with the God of Heaven ſo: It is an *abſurd* as well as a *wicked* thing. The Lord complained of this, in *Mal.* 1. 13. *Ye brought that which was torn, and the lame, and the ſick, thus ye brought*

brought an Offering, ſhould I accept this of your hands, ſaith the Lord? In like ſort, *Young* Man, is it ſuitable that the *Devil* ſhould have the *Prime* of thy Strength? And that God ſhould be put off with a few *lame* and *ſick* Devotions after all? Is it ſuitable that thou ſhouldſt waſt all thy very Marrow and Spirit upon thy curſed Idols, but bring unto God a few *Torn* crazy *Howlings*, at the laſt? *Should I accept this of your hands, ſaith the Lord?* There is a Story of one who did attempt to *Repent* in *Old-Age*, after a diſſolute and ungodly *Youth*; but heard ſuch a Voice from Heaven as that, *Des illi Furfurem cui dediſti Farinam:* The *Devil* had thy *Flower*, and doſt thou think to bring thy *Bran* to me? In thy *Youth* wilt thou continue a *Traitor* and a *Rebel* againſt the God of Heaven? And wilt thou imagine to be *received* and *protected* by him in the *Age*, when perhaps thou haſt none elſe to go unto? When thou art ſcarce able to ſin, at thy uſual rate, ſhall that be the only *Time* for thee to leave it off? *Hear O Heavens, and give ear O Earth*; was there ever any thing ſo Diſingenious?

Secondly, *Old-Age* is not an *eaſie Time*

for us to defer the *Remembring* of God unto. Young Man, wilt thou not *look unto the Lord, that thou mayſt be ſaved*; Until thine *Eyes* are almoſt out? Until *thoſe that look out of the Windows be darkned?* Wilt thou not *lay hold on Eternal Life*, until thy *Hands* are ſhaking with a Palſie? until the *Keepers of the Houſe do tremble?* Wilt thou not *Run the Race that is ſet before thee*, until thy *Feet* call for a Staff? until the *ſtrong men do bow themſelves*? Alas, theſe things will not be *eaſie* then. Know, that thy *Sin* will then be *ſtronger*: If it be hard for thee to part with a *Luſt* now, what will it be then? An *old Tree*, and an *old Luſt*, are not eaſily pulled up by the Roots: It is ſaid, in *Jer.* 13.23. *Can the Ethiopian change his Skin, or the Leopard his ſpots? then may you alſo do good that are accuſtomed to do evil.* An *old Cuſtom*, and an *old Diſeaſe* are not eaſily cured. We read of a *Devil* diſpoſſeſſed with a wonderful Difficulty, in *Mark* 9. 25, 26. *The Spirit cry'd and rent him ſore, and he was as one Dead:* What was the cauſe of theſe terrible convulſions? We are told, the *foul Spirit* had been in that Perſon, *of a Child.* An *unclean* Spirit, a *drunken* Spirit, a *profane* Spirit, that has

dwelt

dwelt in a Man from his *Childhood* unto *Old-Age*, O 'tis not eaſily driven away: It is ſaid, in *Heb.* 3. 12. *Exhort one another to day, leſt any of you be hardned thrô the deceitfulneſs of ſin.* Deceitful *Sin*, tells the *Young* Man, *To morrow, to morrow will be ſoon enough to leave thy evil wayes:* But the Heart grows *harder* and *harder* ſtill, *To morrow*, than it was *to day.*

Know likewiſe, that thy *ſtrength* will then be *ſmaller.* The Philoſopher truly called *Old-Age, the Winter of life:* We commonly ſay of *Old-Age, It is it ſelf a Diſeaſe, and attended with a thouſand more.* Then it is that, *Pallor in Ore ſedet, Macies in Corpore toto:* A *pale*, a *lean*, and a *feeble* State of Body comes upon us; and then alſo the Mind grows more *heavy* and *liſtleſs:* It is as much as the *Old* Man can well do, to encounter the manifold Infirmities of his *Age*: And wilt thou never obey the Lord until thou canſt not *enjoy* thy ſelf? When *David* ſaid unto Old *Barzillai, Come thou over with me:* The Old Man anſwering, in 2 *Sam.* 19. 34.— *How long have I to live! can I diſcern between good and evil? Can I taſte what I eat or drink?* No; let *Chimham go.* Thus our *David*, our Jeſus, when he ſays to an Old Man, *Come over to me*; the re-

ply may be: *Alas, I have but a little while to live; the Force of all my ſenſes is abated; let the Young man go over to the Lord.*

Thirdly, Old-Age is no ſafe *Time* for us to adjourn our Piety unto. The *Young* Man allots upon *Old-Age*, as that which he may very ſeaſonably grow ſober in: But *Young Man*, what if thou ſhouldſt never arrive to *Old-Age* at all? That is the Hap of *multitudes*, *multitudes* every day: The Sons of *Job*, were all of them *Young* Men, but they died ſuddenly, *ſeven* of them at once. We have that Warning often repeated unto us, in *Job* 21.23. *One dyeth in his full ſtrength.* *Young* Perſons of both Sexes are liable to the Stroke of *Death*: We read in *Luke*, about the Funeral of a *Young Man*, the Son of a Widdow: we read in the ſame Evangeliſt, about a *young Woman*, which *lay a dying* when ſhe was but about *Twelve years of Age.* The Arreſt of *Death* likewiſe falls upon *young* Perſons of all *Eſtates.* The Son of *Jeroboam* was a Gracious *youth*; but he *dyes.* The Sons of *Eli* were Vicious *youths*, and they *die* too: So does the *young man*, *Abſalom*, after his Brother *Amnon.* As *young* as thou art, and as lively and as luſty too; 'tis poſſible thou mayſt like

Eutichus

Eutichus fall down dead, before the Congregation be diſmiſſed. Haſt thou a lewd Dream of an *Old-Age*, to reſerve all Virtue for? Alas, there are more die before *Twenty*, than after *Sixty* Years of of Age. A Child once being obſerved to become a very *prayerful* and *penſive* Child, gave that Account of it, *I was in the Burying-place t'other day, and there I ſaw a Grave ſhorter than my ſelf.* Let the youngeſt of us all go to ſuch a place, and ſee whether there be not *Graves* of our Dimenſions there? And what if now thy *Death* find thee before thy Peace be made with God? What if thy *Death* find thee a poor Unconverted, Unregenerate Creature before the Lord? It may be written on thy doleful Grave, *It had been good for that Perſon, that he had never been Born.* Infinitely more than a thouſand Ages of Woes and Plagues muſt be the Portion of ſuch a miſerable Soul.

Fourthly, The *young* Man has many *Conveniences* to excite and aſſiſt his *Remembrance* of the Lord. There ſeems to be a ſort of Correſpondence between *Youth* and *Grace*: *Youth* ſeems mightily adapted and agreeable to the Exerciſe of that lovely thing.

A *quick Wit* is one Prerogative of the *young Man:* Well, how can he lay it out better, than by doing like that *young* Man, in *Pſal.* 119. 9. *Taking heed unto the Word of God?* The *Young man* has a *Tenacious Memory;* What can he do better with it, than fill it with *Divine Treaſures? Warm Affections* are ſtirring in the *young man*; where ſhould he ſet them but upon the *things which are above?* The *Spirits* of *young men* are mettleſome; why ſhould they not be *fervent, ſerving the Lord?* The *Bodies* of *young men* are vigorous; why ſhould they not be a *living Sacrifice unto God?* There is a brave *Courage* in *Youth*; how can it better ſhow it ſelf, than by *overcoming the Wicked One? Youth* is a *merry* Age; let it then *rejoyce in the Lord.* O nothing is more *comely*, or *natural*, than that *young* Men ſhould *remember God.*

Prop. IV.

All the *three Perſons* in God are to be diſtinctly conſidered by us, when we *remember* him.

Not only our *Creator*, but alſo our *Creators* is to be *remembred.*

Firſt, We are to *remember* God the *Father*,

Father. Him we are to *remember* under that conſideration in *Eph.* 1. 3. *The God and Father of our Lord Jeſus Chriſt. Remember* Him as the Fountan *from* whence all does proceed, and *to* which all muſt Return. *Remember* Him as the *firſt cauſe* and ſo the *laſt end* of all things. *Remember* Him as the *Father* of thy Lord, and go to Him for a *Fathers Bleſſing* in His Name. O *remember* Him, and let the outcry of thy Soul be; *Let this Father be my Father for evermore.*

Secondly, We are to *remember* God the *Son:* Him we are to *remember* under that Conſideration, in *Act.* 5. 31. *A Prince and a Saviour, to give Repentance unto Iſrael, and Remiſſion of Sins. Remember* him as the Saviour *in whom all fulneſs dwells. Remember* Him as the Jeſus *who delivers from Wrath to come. Remember* Him as a *Redeemer able to ſave unto the uttermoſt*, and go to Him for that Salvation; entreat Him to be thy *Prophet*, and thy *Prieſt*, and thy *King* for ever.

Thirdly, We are to *Remember* God the *Spirit.* Him we are to *Remember* under that Conſideration, in *Pſal.* 143. 10. *The good Spirit that leads into the land of Uprightneſs. Remember* Him as the the *Quick-*

ner

ner of them that were *dead in Treſpaſſes and Sins. Remember* Him as the *Comforter* of all that *mourn*. Remember him as the *Inhabitant* of the *Contrite* and the *Humble* Heart; and ſeek to be *led* by Him, World without end.

Thus are we to *Remember* our *Creator* in the dayes of our *Youth*.

USE I.

Let them that have not *Remembred* their *Creator* in the days of their *Youth*, now in the days of their *Age* be aſhamed of it, and afflicted for it.

There are two ſorts of Aged People to be now treated with: There are ſome that are *Converted* unto God, but *late*: They ſquandered away moſt of all their *Youth*, before they *turned their feet unto the Teſtimonies of the Lord*. It becomes theſe Perſons now, as they *Remember* their *God*, ſo likewiſe to *Remember* their *Sin*: You make that your daily Prayer, in *Pſal.* 25. 7. *Remember not againſt me the ſins of my youth*. Be aſſured that God's dealing with *you* will in many regards be quite contrary to your dealing with your *Sins*. If you *love* them, he will *hate* you: If you *ſlay* them, he will *ſave* you: If you would have God

not

not *Remember* them, O then do you *remember* them your ſelves: 'Tis ſaid in 1 *Cor.* 11. 3. *If we would judge our ſelves, we ſhould not be judged of the Lord.* Well then, every one of you, like *Pharaoh's* Butler, now ſay, *I remember my faults this day.* O Remember all the *lying*, all the *idleneſs*; all the *profuſeneſs* and *profaneneſs* of thy *Youth.* When *Paul* was a *young* Man, he had an hand in Abuſing and Murdering an Eminent Miniſter of God, but he *Remembred* it with ſorrow all his dayes: O! ſaid he many Years after; *When the Blood of Stephen was ſhed, I was conſenting to it.* Come now and ſit down in the Duſt this day before the Lord; come, and lament it, and bewail it, that you *ſo long* lay out from God, and that you *ſo long* did the things, for which the Wrath of God comes upon the Children of Diſobedience. Be able to ſay, *My Soul has this in remembrance, and is humbled in me.* But perhaps there are ſome of you that never yet were *Converted* unto God at all: As they ſaid in *Jer.* 8. 20. *The Harveſt is paſt, the Summer is ended, and we are not ſaved*; thus may too many confeſs, *Our youth is paſt, and we are not Renewed.* Surely 'tis Time, 'tis high Time for you to *Remember* your God,

God, yet at laſt, before you go hence and be no more: Let this *encourage* you, That it is not *too late* as yet for you ſo to do. The Lord ſaid in *Jer.*3.1. *Though thou haſt play'd the Harlot with many Lovers, yet return unto me:* Even ſo, thô thou haſt committed *many ſins*; thô thou haſt been ſinning *many years*; *yet return unto me, ſaith the Lord.* There was in this very Land, one that had lived a carnal, ſtupid, ignorant Perſon for about an hundred years, and yet became a *ſerious Chriſtian* before he dyed. Unto the *Oldeſt* Enemy of God among us all, I this day proclaim the *mercy* of the Lord: O let this break thy heart, and cauſe thee to come and ſay, *I will do Iniquity no more.*

But let this alſo *Terrifie* you, it will be *too late* for you e're long: It is ſaid in *Pſal.* 6.5. *In Death there is no Remembrance of thee.* Thy *Death*, thy *Death* is juſt ready to ſeize upon thee, and there is *no works, no wiſdom in the Grave, whither thou art going.* Then thy cry, will be like that of Deſpairing Ones, *All too late! All too late!* God prevent ſuch a miſcarriage of thy never-dying Soul.

USE II.

Let us that are in our *Youth*, Now *Remember* our *Creator* in it.

There are a multitude of *young* Perſons, to whom the Word of God may reach this day. Now the Almighty God make this Word of His, *Quick and powerful, and ſharper than a two-edged Sword* within their Souls! Hear, O Young People; *Hear that your Souls may live:* It is reported of *Jotham*, in *Judg.* 9. 7. *He ſtood in the top of the Mount, and he lift up his voice, and cryed, and ſaid, Hearken unto me, that God may hearken unto you.* Thus would I do, thus would I ſpeak this day. Here I *ſtand* in the Name of God that made you all: I would lift up my voice, and *cry*, and ſay, *O Remember your Creator now, in the dayes of your youth.* If you will not *hear* this Call of God now, God will not *hear* your cry to Him another Day. God will be deaf to the *Words of thy Roaring*, in the dayes of thy *Age*, and of thy *Death*, and of thy *Wrath*, if thou art now deaf to the *Words of His Counſel.* The Counſel (and it is wholſome Counſel) of our God now unto us, is, *Remember me betimes:*

times: In order thereunto, theſe things are to be done.

Rule 1.

Let us *Remember that* which will help us to *Remember God.*

Firſt, Remember thy *Death*, and thou wilt Remember thy *God*. A Remembrance of *Death* will produce in a Man a ſerious and godly frame of Spirit. One that was Remarkable for his Devotions, gave that Reaſon of it, *O I muſt Dye! I muſt Dye!* If a Young Man would awfully realize unto himſelf that thing, *I muſt dye!* it would highly promote an Acquaintance between God and him: And *young Man*, it is not too ſoon for thee to have the Apprehenſions of it. There was a *young Man* in this Land, that left behind him in Writing, *Meditations to promote Preparation for Death.* O that every *young man* would be no Stranger to ſuch prudent *Meditations!*

Let every *young* Perſon *Remember* this: *I ſhall dye very certainly*: As *Job* could ſay, in Ch. 30. 23. *I know that thou wilt bring me to Death*: So let the *young* Perſon ſay, *I know that I muſt e're long look the King of Terrors*

Terrors in the Face; and I know that e're long I ſhall go thither, whence I ſhall not return. Often look upon that Scripture, in *Heb.* 9. 27. *It is appointed unto all Men once to dye.* Often look upon that Scripture, in *Pſal.* 89. 48. *What man is he that liveth, and ſhall not ſee Death.* And let theſe warnings make a deep Impreſſion upon thy Mind. There was a *Prince* who gave a Penſion unto a Perſon, that he might once a day come and ſay unto him, *Remember that thou art a Mortal Man:* Do that office unto thy ſelf every Day. Look upon *Death* as the way *of all the Earth*; And Remember, *I muſt go that Way*: Look upon *Death* as the *End of all men*; and Remember, *I ſhall have that End.* Remember, there is *no diſcharge in that War.*

Let every *young* Perſon alſo *Remember* this, *I ſhall dye very ſpeedily.* While we are *young*, we ſtrangely promiſe our ſelves to live *long:* Do not harbour that miſtake; but rectifie it by that Premonition, in *Jam.* 4. 14. *What is your life? It is even a Vapour, that appeareth for a little time, and vaniſheth away:* Rectifie it by that Premonition, in 1 *Chron.* 28. 15. *Our days on the Earth are as a ſhadow, and there is none abiding.* What are the poor *Seventy years*, that the

Life of Man is now contracted into! Remember, they are winged things, they fly away, with a marvellous Velocity. We are truly told of them, in *Job* 9. 25. that they are ſwifter than a *Poſt*; yea, more than ſo, ſwifter than a *Ship*, yea, more than that, ſwifter than an *Eagle haſt'ning to the Prey*. Beſides, *Remember*, 'tis poſſible, that *half* of thoſe *years* may be all that thou ſhalt ever ſee; it hath been well ſaid, *That an old Man has Death before his Face; but a young Man has Death behind his Back*: Perhaps, *Death* may ſtrike thee down before him that is old enough to be thy Father. *Remember* that there are *Skulls* of all ſizes in *Golgotha*.

Secondly, Remember thy *Soul*, and thou wilt Remember thy *God*: Thou haſt a never-dying *Soul* within thee; a *Spiritual and an Immortal Subſtance, able to diſcern, and argue, and affect with a wonderful Apprehenſion*. How frequently and fearfully do *young* Perſons forget that they are Owners of ſuch a *Jewel!*

Let every *young* Perſon *Remember* this, *The State of my Soul is miſerable*. *Remember* the guilt and filth, which thy *Soul*, by it's becoming a conſtituent Eſſential *part* in one of *Adams* Children, ſoon was defil'd

defil'd withal. *Remember* what a dreadful Anger and Vengeance of God, thy *Soul* by thy *ſin* is expos'd unto. *Remember* that Character of thy *Soul*, in *Gen.* 6. 5. *Every imagination of the thoughts of the heart, is only evil continually.* *Remember* that condition of thy *Soul*, in *Eph.* 2. 12. *Without Chriſt, a ſtranger from the Covenant of promiſe, having no hope, and without God in the World.* *Remember* what thou haſt been doing unto thy *Soul*, ever ſince thy *Birth*: It is ſaid in *Prov.* 8. 36. *He that ſinneth wrongeth his own Soul.* O Remember what *Wrongs*, what *Wounds*, thy own Soul has had from thy own hand; and *Remember* what an ever-gnawing *Worm*, what an ever-burning *Fire*, is now ready to ſeize upon that poor *Soul* of thine: Thou art mindful of thy *Body*, of thy *Eſtate*, of thy *Credit*, and mindful of almoſt every Creature which thou art concerned in. Thy *Soul* now begs of thee, *O Remember me!*

Let every *young* Perſon likewiſe *Remember* this, *The worth of my Soul is invaluable.* A Great Man was well adviſed once every day, to *remember* that Sentence of our Lord, in *Mat.* 16. 26. *What is a man profited, if he gain the whole World, and loſe his own ſoul?* Thou canſt not *Remember* a more

important thing. *Remember* the Glorious Faculties and Endowments of thy *ſoul*. *Remember* what a price, what a vaſt price, the Lord Jeſus counted not too much for thy *ſoul*. *Remember* how deſirous the *Angels* are to aſſiſt, how deſirous the *Devils* are to deſtroy that *ſoul* of thine. *Remember* theſe things, when thy Enemies are bartering for thy *ſoul*. When our Lord was betrayed for a *little Money*, He ſaid in *Zech.* 11. 13. *A goodly price was I valued at of them! Remember* that as the voice of thy Soul, when thou art under Temptation to evil things. When thy Tempters would have thee ſell thy *ſoul* for a *ſong*: when they would have thee pawn thy Soul for a *Cup*, or an *Oath*, or a *penny*, or indeed for the beſt thing in this World, now *Remember* that Expoſtulation of thy own *Soul*; *Am I worth no more than ſo? A goodly price am I valued at!*

Thirdly, Remember the *Word*, and thou wilt Remember the Lord: The *Word* of God *Written*, the *Word* of God *preached*, is vouchſafed unto us: *Remember* that, and be able to ſay after the Pſalmiſt, in *Pſal.* 119. 16. *I will not forget thy Word.* Let our *Memories* be full of *Truth*, and they will be full of *God*. Our *Memories* are a coſtly

coſtly, curious Cabinet; it is pity that there ſhould be only vile *rags* and *ſhreds* laid up therein: We can *Remember* too well, *old ſongs*, and *old wrongs*. Our *Memories* are too like the Walls of the Houſe which *Ezekiel* ſaw, in *Ezek.* 8. 10. Whereon the *Forms* of *creeping things*, and *abominable Beaſts*, and curſed *Idols*, were *pourtray'd* all round about. For theſe things we may ſay, as one ſaid unto his Friend, that offer'd to teach him the *Art of Memory*; Sir, (ſaid he) *If you would teach me the Art of Forgetfulneſs, I ſhould be more pleaſed with it.* But for the things of God, there our *Memories* ſhould *ſerve* us, there our *Memories* do fail us wonderfully. I have read of a *young* Man, whom all the pains in the World would not make to *Remember* the letters of the *Alphabet*: Such lamentable *forgetfulneſs* in the Sacred and Solemn things of another World, are *young* people too ſubject unto. It is Recorded of *Joſeph*, in *Gen.* 41. 51. that he called his Firſt-born Son, *Menaſſeh*, or *Forgetfulneſs*. Such, O ſuch a Name *young* Perſons may often put on their own Souls, when the *Word* of God is brought unto them; their Souls are ſo many *Menaſſehs*, O how *forgetful* are they, when God has

been ſpeaking to them! Our Lord ſaid unto His Diſciples, in *John* 15. 20. *Remember the word that I ſaid unto you.* Every time you read a *Chapter*, or hear a *Sermon*, then *Remember* that the Lord ſays, *Remember this*; The Apoſtle ſo ſpeaketh, in *Heb.* 2. 1. *The things which we have heard, we ſhould not let them ſlip:* 'Tis an alluſion to a *Leaky Veſſel. Young* People, the Great God is pouring His *Commandments*, and *Promiſes*, and *Threatnings* into your Souls every day; O do not ſuffer them to *leak away.* Retain in your own Souls, the *ſenſe* and *uſe* of the things that you *hear from God the Lord:* It is ſaid in *Rev.* 3. 3. *Remember how thou haſt received and heard.* When thou haſt *received* and *heard* a meſſage from the God of Heaven; give thy Soul now that charge, *Remember this, O my Soul, Remember it.*

Fourthly, Remember *Eternity*, and thou wilt Remember *Him that inhabiteth Eternity:* It is ſaid in *Eccleſ.* 11. 8. *Let a man Remember the days of darkneſs, for they ſhall be many*: Thus would I ſay, *Let a young man remember the dayes of Eternity, for they ſhall be endleſs.* The Pſalmiſt has that Expreſſion, in *Pſal.* 77. 5. *I have conſidered the years of Ancient Times*: There are who ſo render

render it, *I have considered the years of Eternity.* O *Remember* that Eternity which every hour brings thee a Step nearer to, than thou wast before. *Remember* that *Eternity* wherein thou shalt enjoy inexpressible *Happiness*, or endure intolerable *Misery* World without end. A Person of Quality having spent some Time in *unlawful Games*, at Night could not sleep; giving this Answer to one that enquired the Reason of it; *Yesterday, I cast my Eye occasionally on a Book, wherein I saw that Word, ETERNITY; and that word has broke my Heart within me:* O that thing, *Eternity, Eternity!* the *Remembrance* of it will *Awe* thy Heart, if it will not *break* thy heart within thee. *Remember* that thou art going to an Estate of *Weal* or of *Woe*; and that thou shalt remain in that Estate, fixed like a Rock, for infinitely more than a thousand Million of Ages.

RULE II.

Let us *Abandon that* which would hinder us to *remember God.* There are some fatal things that are called in *Job* 13.26. *The Iniquities of youth*: And in *Jer.* 31.19. *The Reproach of Youth:* An *Entanglement* in those, will spoil a *Remembrance* of God. To all *young* Persons now is that Call of Heaven, in

2 *Tim.* 2. 22. *Flee youthful Luſts.*

To particularize,

(1.) *Abandon* the Sin of *Ill Company-keeping*, that you *remember* your Creator. Be able to ſay with him, in *Pſal.* 26.4. *I have not ſat with vain perſons.* Many an hopeful *young man* has been ruined, by falling into the Society of the Profane: Never was there a more bloody Murderer of Souls than *that* Society. The very Heathen could obſerve, and the Apoſtle *Paul* quotes the Speech of an Heathen Poet for it, *That evil Communications corrupt good manners.* Now they are *Evil Companions* with whom thoſe *evil Communications* are. *Young man*, doſt thou ſee others, that will *Drink*, and *Game*, and *Swear*, and *Scoff?* I would call upon thee, as *Moſes* upon them in *Numb.* 16.26. *Depart from the Tents of theſe wicked men, leſt ye be conſumed in all their ſins.* Do not ſo much as begin a needleſs familiarity with *Wicked men:* Don't *Walk* with the *ungodly*, leſt you come to *ſtand* with the *ſinners*, and at laſt *ſit* with the *ſcornful*: *Remember* that bad Companions will cauſe you to *ſin* with them. The *Jews* in *Babylon* grew very cold in the matter of Building the *Houſe* of God. Why ſo? Their dwelling among the lewd and wild *Babylonians*, procur'd this indifference.

rency. I have thought, how came *Corah*, a Levite, to hook in *Dathan*, and *Abiram*, and the *Reubenites* into a Conſpiracy with him? I find that the *Levites* of *Kohath*, and the *Reubenites* pitched their Tents near together, on the South-ſide of the Tabernacle. So they infected one another: *Remember*, that bad Companions will cauſe you to dye with them too. I pray how came *Ahaziah* to meet with his *Death* before his *Time?* It was by viſiting of a debauched bigotted Idolater, the infamous *Jehoram*. When you fall into a Knot of Impious Men, you are like the Man travelling to *Jericho*, who fell among *Thieves* that *ſtripped* him, and *wounded* him, and *departed* leaving him *half dead*. Some Perſons going out of the World, have comfortably pleaded that with God, *Lord, let me not be with wicked men for ever, for I never cared to be with them here:* ſad is the Caſe of them who cannot plead ſo. O that every young Man would *remember* that ſaying in *Prov.* 1. 10. *My ſon, if ſinners entice thee, conſent thou not; walk not thou in the way of them*; and *remember* that ſaying in *Prov.* 13. 20. *He that walketh with the wiſe ſhall be wiſe, but a companion of fools ſhall be deſtroyed.* What ſhall I ſay more? In fine, *Remember*, young Man,

Man, that on thy *Death-bed* thou wilt gnaſh thy Teeth at the ſight of ſuch *Companions*; thy groan will then be, *O gather not my ſoul with ſinners!* and one of them in thy *Chamber* would then be thy *Torment* there. Well then, *ſave your ſelves from this untoward generation.*

(2.) *Abandon* the Sin of *Sabbath-breaking*, that you may *Remember* your Creator. It is the Command of God in *Exod.* 20. 8. *Remember the Sabbath-day to keep it holy:* Men are like to *Remember* God himſelf, if they *remember* this day of the Lord as they ought to do. If you look through the World, you ſhall ſee that Mens *Religion* is as their *Sabbath* is. The *Sabbath* is the *Engine* by which, by the *Bible*, true Remembrance of God is kept alive. It is the Deſcription which the Lord gives of all good Men, in *Iſa.* 56. 4. *They that keep my Sabbaths, and chooſe the things that pleaſe me.* Young Men, this is the Day, to which all other days may ſay, *Thou art worth ten thouſand of us:* Of this Day it ſhall evermore be ſaid, *O thou Day that is highly favoured, the Lord is with thee, bleſſed art thou among the Dayes, and curſed is he that deſpiſes thee!* Young Perſons are apt on this day to be *vain* in their Thoughts

and

and Words, and *Idle* in their whole Behaviour: But labour thou to ſpend this Day as a *Market-day for thy Soul*; ſpend it in Holy Duties, and in thoſe things that may prove both a *Cauſe* and a *Sign* of thy *Reſt among the People of God* for ever: Do according to that in *Iſa.* 58. 13. *Call the Sabbath a delight, the holy of the Lord, and honourable.* Do not abuſe this high Day of God; as the Prophet ſaid unto *Gehazi*, *Is this a Time to receive Money?* ſo let me ſay, *Is this a time to be making of Bargains, or to be ordering of Journeys?* Much more, *Is this a time for Rioting and Drunkenneſs, for Chambering and Wantonneſs? or for ſuch things as are never ſeaſonable?* No, 'tis not ſuch a *Time*: To the young People that make it ſuch a *Time*, I would ſay as in *Neh.* 13. 18. *You bring Wrath upon Iſrael by profaning the Sabbath*: Such Perſons are the meer *Achans* of the Land they live in.

Finally, There are many other ſins of *Youth*, eſpecially that ſin of *Uncleanneſs*, which we muſt avoid, and forſake, if we would *Remember* God: Let no Young Man allow himſelf in thoſe curſed things.

RULE III.

Let us *Remember* the *virtuous Example* of them

them that have been *good betimes*, eſpecially the *Holy Pattern* of the *Holy Jeſus*. It is ſaid in *Heb.* 13. 7. *Remember them whoſe Faith is to be followed*: So it may be urged, *Remember them whoſe Youth is to be followed*: If we *remember* them, we ſhall *remember* God. There have been *young* Perſons that have had the *Grace* of Forty at the *Age* of Twenty in them. Sometimes a *young* Man has given up himſelf to God by a *Covenant never to be forgotten*. A *young* Man has maintain'd a courſe of daily *ſupplication*, and beſides often had his *extraordinary Dayes* of *Prayer* and *Praiſe*; a *young* Man has upheld a courſe of daily *Meditation*, and beſides accuſtomed himſelf to read the Scripture with ſuch Attention, as to fetch a *Note* and a *Wiſh* out of every *Verſe* before him, ſuch an one I have lately follow'd unto the *Grave*: Many more ſuch Inſtances of *Early Piety*, perhaps a Young Man here and there may afford unto us: O now, *Go thou and do likewiſe*.

But above all, the Lord Jeſus Chriſt calls for our Imitation: It is ſaid of Him, in *Pſal.* 110. 3. *Thou haſt the Dew of thy Youth*: In his *Youth* it ſelf a *Dew* of *Grace* was to be ſeen upon him; in his *Youth* he fulfilled the whole Will of God; in his *Youth* he was always *about his Fathers buſineſs*:

neſs: He now ſays to *Young* Men, what he ſays to *All* Men in *Joh.* 13. 15. *I have given you an Example, that you ſhould do as I have done.* O then ſtudy Chriſt Jeſus, obſerve Chriſt Jeſus, follow Chriſt Jeſus; ask, *What was the Behaviour of Chriſt Jeſus in his Youth?* and, *Be as he was in the World.*

RULE IV.

Let us *remember* the *profitable Inſtruction* of them that wiſh well unto us.

There is a twofold *Inſtruction* which *young* Perſons among us are made partakers of: There is *Paſtoral* Inſtruction, and there is *Parental* Inſtruction, under which you ſit. Regard this *Inſtruction*, leſt you *mourn* at laſt, and ſay, *How have I hated Inſtruction, and not obeyed the voice of my Teachers!*

You enjoy *Paſtoral* Inſtruction, O deſpiſe it not! You have with Sermon after Sermon been publickly and ſolemnly called upon to *Remember God.* Beſides this, I have *perſonally* treated with ſome ſcores of you, about your *Eternal Welfare*, and I hope I may live to viſit *every one* of you for this end, earneſtly and urgently *beſeeching of you to be Reconciled unto God.* It was of old enjoyned in *Deut.* 31. 12. *Gather the People together, Men and Women, and Children, that they may hear, and learn, and fear the Lord:* Behold,

hold, the *Children* as well as the *Adult* have been adviſed here, to *Remember the Lord.* What is now the effect of it? I will for once wax bold with you, and ſay as Dying *Bolton* ſaid unto his Children, *Children, let any of you meet me at the day of Judgment in a Chriſtleſs unregenerate eſtate if you dare! I will teſtifie againſt you,* I ſay again, *I will teſtifie againſt you before the Lord Jeſus, if you do.*

You enjoy *Parental* Inſtruction too; O refuſe it not! Does not thy *Father*, or thy *Maſter*, or thy *Mother*, charge thee to *Remember God?* Did they never charge thee to read the *Word*, and ſeek the *Face* of God, and to make Conſcience of thy Wayes? Then, *My Son, hear the Inſtruction of thy Father, and forſake not the Law of thy Mother.* What befell the Sons of *Eli*, thoſe Sons of *Belial?* in 1 *Sam.* 2. 25. *They hearkened not to the Voice of their Father, becauſe the Lord would ſlay them.* Art thou a *young* Perſon, counſelled by a good *Parent* to *Remember* the Lord? *The Lord will ſlay* thee; yea, *The Lord will Damn* thee, if thou doſt not *Hearken* thereunto.

Thus are we to *Remember God:* And, O who among you are more than *almoſt perſwaded* hereunto? Let a few Conſiderations more add weight unto thoſe that have alſo beſpoke it of you.

CONSIDER. I.

The God of Heaven has *Commanded* you to *Remember* Him; you have this *Command* in a *ſhaddow* under the Law of old: It was required in *Exod.* 22. 29. *Thou ſhalt not delay to offer the firſt of the ripe Fruits unto me.* The Lord thus calls, *Bring me the firſt of thy Age*, and, *Bring me the firſt of thy ſtrength:* How dareſt thou then carry it unto the *Devil* inſtead of him?

This *Command* is yet more expreſs, where the Lord calls for a *preſent* Repentance, a *preſent* Obedience from

from us; ſaith he not in *Jer.* 25.5. *Turn ye now every one from his evil way?* ſaith he not in *Pſal.* 95.7. *O that you would hear his Voice to day?* ſaith he not in *Pſal.* 147.12. *Both young Men and Maidens, old Men and Children, O Praiſe the Lord?* Young Man, do not venture to ſlight the *Comand* of that God who can *ſpeak* thee into Hell for ſleighting it: Do not offend and provoke that God who can with hot Thunderbolts avenge thy doing ſo.

CONSIDER. II.

'Tis for your own *Intereſt* and *Benefit* now to *Remember God.* It is impoſſible to reckon up all the Advantanges of *Early Religion*: Indeed, *Godlineſs is profitable for all things*; but *Early Godlineſs*, that, that is it which brings moſt *profit* unto the Owners of it: It is truly ſaid in *Lam.*3.27. *It is good for a man that he bear the Yoke in his Youth. Young Man*, Remember God, and it will *pleaſe Him.* It was very *pleaſing* unto God, when *Abel* brought the *Firſtlings* of his Flock unto Him: The Lord ſaid in *Jer.* 2.2. *I Remember the kindneſs of thy Youth.* If we *Remember God* in our Youth, God will *Remember* the ſeriouſneſs of our Youth, the ſavourineſs of our Youth, and the *kindneſs* of our Youth a great while afterwards. It was the Speech of God in *Hoſ.* 11.1. *When Iſrael was a child I loved him.* When Perſons are in their *Childhood* vertuous and gracious, and ſuch as *Remember* Him, ſuch perſons are *loved* exceedingly by Him that *loveth the Righteous.* When *little Children* were brought unto the Lord Jeſus, *He bleſſed them*: What will the Lord then do for them that *Remember* to come themſelves unto Him? He will *bleſs* them, for they *pleaſe* him exceedingly.

Remember God, and it will alſo *ſave thee*: O what a matchleſs Promiſe is there ſet before thee, in *Prov.* 8.17. *They that ſeek me early ſhall find me!* Thou ſhalt find *Chriſt*, and find *God*, and find the *Pearl of great price* by the *Early ſeeking* thereof: Whoever does miſs of mercy from God, yet unto the *Young* Perſon, the

Lord

Lord ſaith, in 1 *Chron.* 28. 9. *If thou ſeek him he ſhall be found of thee.* This is a certain way to find *Grace*, to find *Glory*, to find *every good thing*; ſeek *early* for it. Indeed, they are not only *certain Finders*, but alſo *glorious Finders*, Eminent and Tranſcendent *Finders*, that are *Early Seekers* of the Lord; they are the *Joſephs*, and the *Samuels*, and the *Davids* of the World.

CONSIDER. III.

Remember God Now, or there is Danger that you never will at all: As he ſaid in *Joh.* 3. 4. *How can a Man be born when he is old?* ſo, *How can a Man be New-born then?* It ſeldom is. Our Text ſays, *Remember thy Creator in the days of thy Youth*; It may be rendred, *In the Dayes of thy Choice.* You now make your *Choice*: If you *chooſe* God in your *Youth*, Well; but if you now *chooſe* Luſt and Sin, a thouſand to one but God will confirm that *Choice*; the Lord may ſay, *Let him that is filthy be filthy ſtill*, and, *Let him that is wicked be wicked for evermore*: Beſides the *Mortality*, there is alſo an *Obduration* which thou art in danger of: It is a direful Menace of God in *Gen.* 6. 3. *My Spirit ſhall not always ſtrive.* If thou doſt now *reſiſt* the *ſtrivings* of the Lord, thou doſt as it were *ſmother* them and *baniſh* them; 'tis to be fear'd that they will take an Eternal Farewell of thy forſaken Soul. Doſt not thou Tremble at this, O thou Heart of *Adamant?* If this horrible thing ſhould be the Portion of thy Soul, *Down, Down, Down* thou goeſt into the Pitt, among them that *cannot hope for the Truth of God.*

God prevent ſo great an Evil! God make every *young* Perſon among us a *Joſiah*, that *While he is yet young, ſhall ſeek the Lord.* God make every *young* Perſon among us an *Abijah*, that while *young* ſhall have in him *ſome good thing toward the Lord.* God enable every *young* Perſon to ſay as *Obadiah* did, *I fear the Lord from my Youth.*

Now, unto thee, O God, I bend my knees, with my Prayers, that thy Converting Grace may produce multitudes of ſuch tender grapes in this Vineyard of the Lord.

FINIS.

Heu miserum!

*AC7.M4208.689ea

THE HOUGHTON LIBRARY

*51-828